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Bills, N.T. John, Greek, 1885-

**ST. MATTHEW'S GOSPEL**

***WITH A VOCABULARY***

BY

**JOHN T. WHITE, D.D. OXON.**

**SEVENTH THOUSAND**

**LONDON**

**LONGMANS, GREEN, AND CO.**

**1887**

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## PREFACE.

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FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some parts of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and Æsop—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with

another Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabularies, however, to Eutropius and Æsop—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words, respectively.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

LONDON : January, 1877.



## INTRODUCTION.

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WHEN our Lord Jesus Christ entered upon His public ministry, He began to gather around Him a little band of disciples. Amongst these was a Publican (see article *τελώνης* in Vocabulary) named Matthew (called Levi by St. Luke, v. 27). Matthew, at the time he was summoned to "follow" Jesus, was engaged in his vocation, and was "sitting at the receipt of custom" (ch. ix. 9) in Capernaum, receiving payment of certain taxes imposed upon the Jewish people by their Roman conquerors. Subsequently (ch. x. 3) he was appointed one of the twelve Apostles. He thus became the constant companion of his Master, hearing His words and witnessing His deeds, and was thereby enabled of his own personal knowledge to furnish that account of our Lord's history and teaching, which is known to us as "St. Matthew's Gospel."

Critics have differed, and still differ, widely as to the time at which this Gospel was written. Among the ancients some considered that it was composed in the eighth year after the Ascension, *i.e.* A.D. 41; others, in the fifteenth year after that event, *i.e.* A.D. 48; and others again held that it appeared between A.D. 58—60. In this conflict of opinions it is scarcely possible to decide what is its real date. It is to be observed, however, that there are two passages in the work itself which seem to be against the view that it was given to the world so soon as A.D. 41. Of these passages the one is found at ch. xxvii. 8: "Wherefore that field"—*i.e.* the potter's field purchased with the blood-money returned by Judas to the chief priests—"was called the field of blood, *unto this day.*" The other occurs at ch. xxviii. 15: "So they"—*i.e.* the Roman soldiers—"took the money"—by which

the chief priests and elders bribed them to say that the body of the crucified Jesus had been stolen by His disciples while they themselves were asleep—"and did as they were taught; and this saying is commonly reported among the Jews *until this day*." It has been held that some longer interval than eight years must have occurred between the events narrated above and the time indicated by the expressions *unto this day* and *until this day*, but that a lapse of about twenty years would justify the employment of such terms; and hence that St. Matthew's Gospel probably made its appearance between A.D. 50—60.

A point no less disputed than the foregoing is the language in which this Gospel was written. Some have contended that it was written in Hebrew, or rather in Aramaic, which was the vernacular language of the Jews after their return from the Babylonian captivity, and a compound of the Syriac and Chaldee tongues. Others have maintained that it was composed in Greek. Others, again, have supposed that it was dictated by St. Matthew to two of his disciples, of whom the one wrote it in Aramaic, the other in Greek. Setting aside, however, this last view as untenable, it has to be stated that the most ancient opinion undoubtedly was that St. Matthew wrote in Aramaic; but to whom the Greek translation, which such an opinion necessitates, is to be attributed, no mention has ever been made.

On the other hand certain considerations seem to point to a Greek original. *Firstly*; from the time of the conquest of Palestine by Alexander the Great, B.C. 332, the natives of that country became to a great extent habituated to the language of their conquerors; and, indeed, it is a remarkable fact that at every step of Alexander's victorious progress the Greek language took root and flourished. The better educated portion of the people of Palestine, and the inhabitants of the principal towns, would probably be well acquainted with it. Such of them as were settled on the sea-board of their country, and such of them as being engaged in commerce moved about along the shores of the Mediterranean, would probably use no other. Only the stationary inhabitants of the interior of Palestine would

be likely to retain the Aramaic language. *Secondly*; the prevalent employment of Greek made the Septuagint the popular version of the Old Testament Scriptures; and it is from the Septuagint that numerous quotations occurring in the recorded speeches of our Lord are directly made. Whence it follows, also, that ordinarily our Lord must have employed Greek in addressing His hearers. That He did so is strongly supported by the fact, that when He used the vernacular words *ταλιθα, κούμι* in raising the daughter of the ruler of the Synagogue, St. Mark, who alone records the circumstance (ch. v. 41), deems it necessary to give their Greek force; viz., *τὸ κοράσιον, ἔγειρε*. Girdlestone observes in his work on the Synonyms of the Old Testament, "One thing is certain; if the Greek Gospels do not give our Lord's *original* discourses, it is in vain to look to any other source for them. If *they* are not originals, we have no originals." *Thirdly*; St. Matthew mentions at ch. xxvii. 46 that Jesus, while hanging on the Cross, cried with a loud voice Ἠλὶ, Ἠλὶ, λαμμὰ σαβαχθαὶ; Having done so, he immediately gives the Greek translation of those words; viz., *Θεέ μου, Θεέ μου, ἵνατί με ἐγκατέλιπες*;—a thing that he would not have done, had he written his Gospel in the vernacular language of his country. *Fourthly*; no ancient writer affirms that he had seen an Aramaic version of St. Matthew's Gospel.

Origen, one of the most eminent of the early Christian writers, who was born about A.D. 187, states that St. Matthew's Gospel was composed in Hebrew characters, *γράμμασιν Ἑβραϊκοῖς συντεταγμένον*. This is, in some degree at least, equivalent to what Girdlestone offers as "a possible solution" of the much-vexed question of the original language in which this Gospel was written; viz., that some copies of the book were specially prepared in Hebrew characters for the use of those who spoke Greek, but could not read it. Still, even supposing this to be the case, no copies of the kind have ever come to light.

With regard to the peculiarities of St. Matthew's Gospel some few remarks may be offered. St. Matthew writing for his own nation refers to the Old Testament Scriptures more frequently than do the other Evangelists,

and especially points out various fulfilments of prophecy. He traces the genealogy of Christ from Abraham, through David, down to His legal father Joseph, the husband of the Virgin Mary. He gives prominence to the Lord's teaching on the Moral Law, rescuing it from the false glosses of the traditionists, and insists on the Judgment to come. He it is who records the awful catalogue of denunciations against the Scribes and Pharisees ; and who emphasizes the fact of the Resurrection by narrating the precautions taken by the chief priests in sealing the stone of the sepulchre and setting a Roman watch, and by showing the failure of all efforts to neutralize its consequences. Once more, it is he who gives the formula for the admission of believers into the new discipleship of the Gospel by Baptism "in the name of the Father, and of the Son, and of the Holy Ghost." These points serve to exhibit the independence and reality of the various accounts he has supplied, while they claim for his Gospel the reverent confidence of those who come to the word of God in a spirit of humility and prayer, and with a desire to learn how they may be saved.

After our Lord's Ascension, St. Matthew is said by Eusebius to have preached in Judæa for fifteen years, and after that to have gone to foreign lands. Nothing, however, is certainly known of his ministry. The original opinion held respecting his death was that it was a natural one. The tradition that he suffered martyrdom, whether true or false, belongs to a later age.

## ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

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**ΟΜΑΡ. Ι. ἸΒΙΒΛΟΣ** γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβίδ, υἱοῦ Ἀβραάμ.

<sup>2</sup> Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ. Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. <sup>3</sup> Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ. Φαρὲς δὲ ἐγέννησε τὸν Ἑσρῶμ. Ἑσρῶμ δὲ ἐγέννησε τὸν Ἀράμ. <sup>4</sup> Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ. Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών. Ναασσών δὲ ἐγέννησε τὸν Σαλμών. <sup>5</sup> Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ῥαχάβ. Βοὺζ δὲ ἐγέννησε τὸν Ὠβήδ ἐκ τῆς Ῥούθ. Ὠβήδ δὲ ἐγέννησε τὸν Ἰεσσαί. <sup>6</sup> Ἰεσσαί δὲ ἐγέννησε τὸν Δαβίδ τὸν βασιλέα. Δαβίδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου. <sup>7</sup> Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ. Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά. Ἀβιά δὲ ἐγέννησε τὸν Ἀσά. <sup>8</sup> Ἀσά δὲ ἐγέννη-

ησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέννησε  
 τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν.  
 Ὁ Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ  
 ἐγέννησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγέννησε τὸν  
 Ἐζεκίαν. <sup>10</sup> Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ.  
 Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών. Ἀμών  
 δὲ ἐγέννησε τὸν Ἰωσίαν. <sup>11</sup> Ἰωσίας δὲ ἐγέν-  
 νησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ  
 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. <sup>12</sup> Μετὰ δὲ  
 τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέν-  
 νησε τὸν Σαλαθιήλ. Σαλαθιήλ δὲ ἐγέννησε  
 τὸν Ζοροβάβελ. <sup>13</sup> Ζοροβάβελ δὲ ἐγέννησε  
 τὸν Ἀβιούδ. Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλια-  
 κείμ. Ἐλιακείμ δὲ ἐγέννησε τὸν Ἀζώρ. <sup>14</sup> Ἀζώρ  
 δὲ ἐγέννησε τὸν Σαδώκ. Σαδώκ δὲ ἐγέννησε  
 τὸν Ἀχείμ. Ἀχείμ δὲ ἐγέννησε τὸν Ἐλιούδ.  
<sup>15</sup> Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ. Ἐλεάζαρ  
 δὲ ἐγέννησε τὸν Ματθάν. Ματθάν δὲ ἐγέν-  
 νησε τὸν Ἰακώβ. <sup>16</sup> Ἰακώβ δὲ ἐγέννησε τὸν  
 Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη  
 Ἰησοῦς ὁ λεγόμενος Χριστός. <sup>17</sup> Πᾶσαι οὖν  
 αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ  
 δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετ-  
 οικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ  
 ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χρι-  
 στοῦ, γενεαὶ δεκατέσσαρες.

18ΤΟΤ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. 19Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. 20Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδού, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων· Ἰωσήφ, υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου. 21Τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος· 23Ἰδού ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἑμμανουήλ· ὃ ἐστὶ μεθερμηνεύμενον, μεθ' ἡμῶν ὁ Θεός. 24Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ. 25Καὶ οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

CHAP. II. 1ΤΟΤ δὲ Ἰησοῦ γεννηθέντος ἐν

Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἑρῳδου  
 τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρ-  
 εγένοντο εἰς Ἱεροσόλυμα, <sup>2</sup>λέγοντες· Ποῦ ἐστὶν  
 ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν  
 γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ  
 ἦλθομεν προσκυνῆσαι αὐτῷ. <sup>3</sup>Ἀκούσας δὲ  
 Ἑρῳδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα  
 Ἱεροσόλυμα μετ' αὐτοῦ. <sup>4</sup>Καὶ συναγαγὼν  
 πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ  
 λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς  
 γεννᾶται. <sup>5</sup>Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ  
 τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ  
 προφήτου· <sup>6</sup>Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα,  
 οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα·  
 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις  
 ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραήλ. <sup>7</sup>Τότε  
 Ἑρῳδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε  
 παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.  
<sup>8</sup>Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε· Πορ-  
 ευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου·  
 ἐπὰν δὲ εὑρητε, ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ  
 ἐλθὼν προσκυνήσω αὐτῷ. <sup>9</sup>Οἱ δὲ ἀκούσαντες  
 τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ, ὁ ἀστήρ,  
 ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως  
 ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον.  
<sup>10</sup>Ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν



μεγάλην σφόδρα. <sup>11</sup>Καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ πεσόντες προσεκύνησαν αὐτῷ· καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. <sup>12</sup>Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

<sup>13</sup>Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

<sup>14</sup>Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον. <sup>15</sup>Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. <sup>16</sup>Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν· καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ, καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν μάγων. <sup>17</sup>Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμ-

ίου τοῦ προφήτου, λέγοντος· <sup>18</sup>Φωνὴ ἐν  
 'Ραμᾶ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ  
 ὄδυρμὸς πολὺς· 'Ραχὴλ κλαίουσα τὰ τέκνα  
 αὐτῆς, καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ  
 εἰσί. <sup>19</sup>Τελευτήσαντος δὲ τοῦ 'Ηρώδου, ἰδοὺ,  
 ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ 'Ιωσήφ  
 ἐν Αἰγύπτῳ, <sup>20</sup>λέγων· 'Εγερθεὶς παράλαβε  
 τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου  
 εἰς γῆν 'Ισραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες  
 τὴν ψυχὴν τοῦ παιδίου. <sup>21</sup>Ὁ δὲ ἐγερθεὶς  
 παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ,  
 καὶ ἦλθεν εἰς γῆν 'Ισραὴλ. <sup>22</sup>Ακούσας δὲ  
 ὅτι 'Αρχέλαος βασιλεύει ἐπὶ τῆς 'Ιουδαίας  
 ἀντὶ 'Ηρώδου τοῦ πατρὸς αὐτοῦ ἐφοβήθη  
 ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ  
 ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.  
<sup>23</sup>Καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην  
 Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν  
 προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

**CHAP. III.** <sup>1</sup>ΕΝ δὲ ταῖς ἡμέραις ἐκείναις  
 παραγίνεται 'Ιωάννης ὁ βαπτιστῆς, κηρύσσων  
 ἐν τῇ ἐρήμῳ τῆς 'Ιουδαίας, <sup>2</sup>καὶ λέγων·  
 Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν  
 οὐρανῶν. <sup>3</sup>Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ  
 'Ησαΐου τοῦ προφήτου, λέγοντος· Φωνὴ  
 βοῶντος ἐν τῇ ἐρήμῳ· 'Ετοιμάσατε τὴν ὁδὸν

Κυρίου, εὐθείας ποιείτε τὰς τρίβους αὐτοῦ.  
<sup>4</sup>Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ  
ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην  
περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν  
ἄκριδες καὶ μέλι ἄγριον. <sup>5</sup>Τότε ἐξεπορεύετο  
πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,  
καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· <sup>6</sup>καὶ  
ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομο-  
λογούμενοι τὰς ἁμαρτίας αὐτῶν. <sup>7</sup>Ἰδὼν δὲ  
πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων  
ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν  
αὐτοῖς· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν  
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
<sup>8</sup>ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας.  
<sup>9</sup>Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· Πατέρα  
ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύ-  
ναι ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα  
τῷ Ἀβραάμ. <sup>10</sup>Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς  
τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον  
μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς  
πῦρ βάλλεται. <sup>11</sup>Εγὼ μὲν βαπτίζω ὑμᾶς ἐν  
ὑδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχ-  
όμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ  
ικανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς  
βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί. <sup>12</sup>Οὗ  
τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ

τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

<sup>13</sup>Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. <sup>14</sup>Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; <sup>15</sup>ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν. <sup>16</sup>Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθύς ἀπὸ τοῦ ὕδατος· καὶ ἰδού, ἀνεώχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὥσει περιστέρα, καὶ ἐρχόμενον ἐπ' αὐτόν. <sup>17</sup>Καὶ ἰδού, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

**ΣΗΜΑΡ. IV.** <sup>1</sup>ΤΟΤΕ ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. <sup>2</sup>Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασε. <sup>3</sup>Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. <sup>4</sup>Ὁ δὲ ἀποκριθεὶς εἶπε· Γέγραπται· Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται

ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ  
 διὰ στόματος Θεοῦ. <sup>5</sup>Τότε παραλαμβάνει  
 αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ  
 ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ·  
<sup>6</sup>καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε  
 σεαυτὸν κάτω· γέγραπται γάρ· "Οτι τοῖς  
 ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ  
 χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς  
 λίθον τὸν πόδα σου. <sup>7</sup>Ἐφη αὐτῷ ὁ Ἰησοῦς·  
 Πάλιν γέγραπται· Οὐκ ἐκπειράσεις Κύριον  
 τὸν Θεόν σου. <sup>8</sup>Πάλιν παραλαμβάνει αὐτὸν  
 ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν  
 αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ  
 τὴν δόξαν αὐτῶν· <sup>9</sup>καὶ λέγει αὐτῷ· Ταῦτα  
 πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς  
 μοι. <sup>10</sup>Τότε λέγει αὐτῷ ὁ Ἰησοῦς· "Ὑπαγε  
 ὀπίσω μου, Σατανᾶ· γέγραπται γάρ· Κύριον  
 τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ  
 λατρεύσεις. <sup>11</sup>Τότε ἀφίησιν αὐτὸν ὁ διάβολος·  
 καὶ ἰδού, ἄγγελοι προσήλθον, καὶ διηκόνουν  
 αὐτῷ.

<sup>12</sup>Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρ-  
 ἐδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. <sup>13</sup>Καὶ  
 καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατῴκησεν εἰς  
 Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις  
 Ζαβουλὼν καὶ Νεφθαλεμί· <sup>14</sup>ἵνα πληρωθῇ

τὸ ῥηθὲν διὰ Ἑσαίου τοῦ προφήτου, λέγοντος·  
 15 Γῇ Ζαβουλὼν καὶ γῇ Νεφθαλεὶμ, ὁδὸν  
 θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία  
 τῶν ἐθνῶν· 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει,  
 εἶδε φῶς μέγα· καὶ τοῖς καθημένοις ἐν χώρα  
 καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ  
 λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία  
 τῶν οὐρανῶν.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς  
 Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν  
 λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν  
 αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν  
 θάλασσαν· ἦσαν γὰρ ἀλιεῖς. 19 Καὶ λέγει  
 αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς  
 ἀλιεῖς ἀνθρώπων. 20 Οἱ δὲ εὐθέως ἀφέντες τὰ  
 δίκτυα ἠκολούθησαν αὐτῷ. 21 Καὶ προβὰς  
 ἐκείθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον  
 τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν  
 αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ  
 πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐ-  
 τῶν· καὶ ἐκάλεσεν αὐτούς. 22 Οἱ δὲ εὐθέως  
 ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν  
 ἠκολούθησαν αὐτῷ.

23 ΚΑΙ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ  
 Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,

καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. <sup>24</sup>Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. <sup>25</sup>Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

**ΟΗΑΡ. V.** <sup>1</sup>Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ, καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup>Καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς, λέγων· <sup>3</sup>Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>4</sup>Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. <sup>5</sup>Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. <sup>6</sup>Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. <sup>7</sup>Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. <sup>8</sup>Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. <sup>9</sup>Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. <sup>10</sup>Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαι-

οσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>11</sup>Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ. <sup>12</sup>Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

<sup>13</sup>ΤΜΕΙΣ ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀλισθήσεται ; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. <sup>14</sup>Τμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὅρους κειμένη· <sup>15</sup>οὐδὲ καίουσιν λύχνον, καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. <sup>16</sup>Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

<sup>17</sup>Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. <sup>18</sup>Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. <sup>19</sup>Ὅς ἐὰν οὖν λύσῃ ἵαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ



διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κλη-  
 θήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ'  
 ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται  
 ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>20</sup> Λέγω γὰρ  
 ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη  
 ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων,  
 οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐραν-  
 ῶν. <sup>21</sup> Ἠκούσατε ὅτι ἐρῥέθη τοῖς ἀρχαίοις·  
 Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται  
 τῇ κρίσει. <sup>22</sup> Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ  
 ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος  
 ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ  
 αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς  
 δ' ἂν εἴπῃ, Μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν  
 τοῦ πυρός. <sup>23</sup> Ἐὰν οὖν προσφέρῃς τὸ δῶρόν  
 σου ἐπὶ τὸ θυσιαστήριον, κακεῖ μνησθῇς ὅτι ὁ  
 ἀδελφός σου ἔχει τὶ κατὰ σοῦ· <sup>24</sup> ἄφες ἐκεῖ  
 τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου,  
 καὶ ὑπάγε· πρῶτον διαλλάγηθι τῷ ἀδελφῷ  
 σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου.  
<sup>25</sup> Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως  
 ὅτου εἴ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε  
 παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε  
 παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.  
<sup>26</sup> Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως  
 ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. <sup>27</sup> Ἠκούσ-

ατε ὅτι ἐρρέθη· Οὐ μοιχεύσεις. <sup>28</sup>Εγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. <sup>29</sup>Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. <sup>30</sup>Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. <sup>31</sup>Ἐρρέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. <sup>32</sup>Εγὼ δὲ λέγω ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτήν μοιχᾶσθαι· καὶ ὃς ἂν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

<sup>33</sup>ΠΑΛΙΝ ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου. <sup>34</sup>Εγὼ δὲ λέγω ὑμῖν, Μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· <sup>35</sup>μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· <sup>36</sup>μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν

ποιῆσαι. <sup>37</sup>Ἐστω δὲ ὁ λόγος ὑμῶν· Ναί, ναί, Οὐ, οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν. <sup>38</sup>Ἡκούσατε ὅτι ἐρρήθη· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. <sup>39</sup>Εγὼ δὲ λέγω ὑμῖν Μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην. <sup>40</sup>Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἅφες αὐτῷ καὶ τὸ ἱμάτιον. <sup>41</sup>Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὑπάγε μετ' αὐτοῦ δύο. <sup>42</sup>Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. <sup>43</sup>Ἡκούσατε ὅτι ἐρρήθη· Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου. <sup>44</sup>Εγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς, <sup>45</sup>ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. <sup>46</sup>Εὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; <sup>47</sup>καὶ εὰν ἀσπάσσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;

οὐχὶ καὶ οἱ ἔθνηκοι οὕτω ποιοῦσι ; <sup>48</sup>Ἐσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

**CHAP. VI.** <sup>1</sup>**ΠΡΟΣΕΧΕΤΕ** τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. <sup>2</sup>Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>3</sup>Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου <sup>4</sup>ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κουπτῷ καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. <sup>5</sup>Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>6</sup>Σὺ δὲ, ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι

ἐν τῷ φανερώ. <sup>7</sup>Προσευχόμενοι δὲ μὴ βαττο-  
 λογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ  
 ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.  
<sup>8</sup>Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ  
 ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι  
 αὐτόν. <sup>9</sup>Οὕτως οὖν προσεύχεσθε ὑμεῖς·  
 Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω  
 τὸ ὄνομά σου· <sup>10</sup>ἐλθέτω ἡ βασιλεία σου  
 γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ  
 ἐπὶ τῆς γῆς· <sup>11</sup>τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον  
 δὸς ἡμῖν σήμερον· <sup>12</sup>καὶ ἄφες ἡμῖν τὰ ὀφειλ-  
 ήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλ-  
 έταις ἡμῶν· <sup>13</sup>καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς  
 πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ·  
<sup>14</sup>[ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις,  
 καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν.] Ἐὰν  
 γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα  
 αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ  
 οὐράνιος· <sup>15</sup>ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις  
 τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν  
 ἀφήσει τὰ παραπτώματα ὑμῶν. <sup>16</sup>Ὅταν δὲ  
 νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί,  
 σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα  
 αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύ-  
 οντες. Ἀμήν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν  
 μισθὸν αὐτῶν. <sup>17</sup>Σὺ δὲ νηστεύων ἀλειψαί

σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· <sup>18</sup>ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι.

<sup>19</sup>ΜΗ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσι· <sup>20</sup>θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. <sup>21</sup>Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. <sup>22</sup>Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. <sup>23</sup>Εἰ δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς, τὸ ἐν σοὶ, σκότος ἐστὶ, τὸ σκότος πόσον; <sup>24</sup>Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ. <sup>25</sup>Διὰ τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίνητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖον

ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;  
<sup>26</sup>ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ,  
 ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συν-  
 άγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ  
 οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον  
 διαφέρετε αὐτῶν; <sup>27</sup>τίς δὲ ἐξ ὑμῶν μεριμνῶν  
 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ  
 πῆχυν ἓνα; <sup>28</sup>καὶ περὶ ἐνδύματος τί μεριμν-  
 ατε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς  
 αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· <sup>29</sup>λέγω δὲ  
 ὑμῖν, ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ  
 περιεβάλετο ὡς ἓν τούτων. <sup>30</sup>Εἰ δὲ τὸν χόρτον  
 τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλί-  
 βανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν,  
 οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; <sup>31</sup>μὴ  
 οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἢ τί  
 πίωμεν, ἢ τί περιβαλώμεθα; <sup>32</sup>πάντα γὰρ  
 ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ  
 ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων ἀπάντων.  
<sup>33</sup>Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ  
 καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα  
 προστεθήσεται ὑμῖν. <sup>34</sup>Μὴ οὖν μεριμνήσητε  
 εἰς τὴν αὔριον· ἢ γὰρ αὔριον μεριμνήσει τὰ  
 ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

**CHAP. VII.** <sup>1</sup>Μὴ κρίνετε, ἵνα μὴ κριθῆτε·  
<sup>2</sup>ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ

ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν.  
<sup>3</sup>Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ  
δοκὸν οὐ κατανοεῖς; <sup>4</sup>ἢ πῶς ἐρεῖς τῷ ἀδελφῷ  
σου· Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφ-  
θαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ  
σου; <sup>5</sup>ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν  
ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις  
ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ  
ἀδελφοῦ σου. <sup>6</sup>Μὴ δώτε τὸ ἅγιον τοῖς κυσὶ,  
μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν  
τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν  
τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν  
ὑμᾶς. <sup>7</sup>Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητ-  
εῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται  
ὑμῖν. <sup>8</sup>Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ  
ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται.  
<sup>9</sup>Ἡ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν  
αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει  
αὐτῷ; <sup>10</sup>καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν  
ἐπιδώσει αὐτῷ; <sup>11</sup>εἰ οὖν ὑμεῖς, πονηροὶ  
ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς  
τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ  
ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν  
αὐτόν; <sup>12</sup>Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποι-  
ῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε



αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφηταί. <sup>13</sup>Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. <sup>14</sup>Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. <sup>15</sup>Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἄρπαγες. <sup>16</sup>Απὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; <sup>17</sup>οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. <sup>18</sup>Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. <sup>19</sup>Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. <sup>20</sup>Αραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. <sup>21</sup>Οὐ πᾶς ὁ λέγων μοι Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς. <sup>22</sup>Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ

ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ  
ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν ; <sup>23</sup>καὶ  
τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνω  
ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι  
τὴν ἀνομίαν.

<sup>24</sup>Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους  
τούτους καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ  
φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ  
ἐπὶ τὴν πέτραν· <sup>25</sup>καὶ κατέβη ἡ βροχὴ, καὶ  
ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ  
προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε·  
τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. <sup>26</sup>Καὶ πᾶς  
ο ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ  
ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις  
ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμυν·  
<sup>27</sup>καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ,  
καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ  
οἰκίᾳ ἐκείνῃ καὶ ἔπεσε, καὶ ἦν ἡ πτώσις αὐτῆς  
μεγάλῃ.

<sup>28</sup>Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς  
τοὺς λόγους τούτους, ἐξεπλήσσουντο οἱ ὄχλοι  
ἐπὶ τῇ διδαχῇ αὐτοῦ· <sup>29</sup>ἦν γὰρ διδάσκων  
αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμ-  
ματεῖς.

CHAP. VIII. <sup>1</sup>ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ  
τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

<sup>2</sup>Καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρῖσαι. <sup>3</sup>Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

<sup>4</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἴπῃς· ἀλλὰ ὑπάγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

<sup>5</sup>Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν, <sup>6</sup>καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. <sup>7</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. <sup>8</sup>Καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη· Κύριε, οὐκ εἰμι ἱκανὸς, ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. <sup>9</sup>Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. <sup>10</sup>Ἀκούσας δὲ ὁ Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. <sup>11</sup>Λέγω δὲ ὑμῖν, ὅτι πολλοὶ

ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>12</sup>οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, <sup>13</sup>Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ· Ὑπαγε, καὶ ὥς ἐπίστευσας γεννηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

<sup>14</sup>Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. <sup>15</sup>Καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτοῖς. <sup>16</sup>Ὁψίας δὲ γενομένης, προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· <sup>17</sup>ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

<sup>18</sup>ἸΔΩΝ δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. <sup>19</sup>Καὶ προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ. <sup>20</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ

κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. <sup>21</sup> Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. <sup>22</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. <sup>23</sup> Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>24</sup> Καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. <sup>25</sup> Καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. <sup>26</sup> Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη μεγάλη. <sup>27</sup> Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες· Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

<sup>28</sup> Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπῆντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. <sup>29</sup> Καὶ ἰδοὺ, ἐκραξαν λέγοντες· Τί ἡμῖν καὶ σοι, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι

ἡμᾶς; <sup>30</sup>ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. <sup>31</sup>Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. <sup>32</sup>Καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους. Καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. <sup>33</sup>Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. <sup>34</sup>Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

**CHAP. IX.** <sup>1</sup>ΚΑΙ ἐμβὰς εἰς τὸ πλοῖον δι-  
επέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. <sup>2</sup>Καὶ  
ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ  
κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν  
πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ· Θάρσει  
τέκνον· ἀφέωνταί σοι αἱ ἁμαρτίαι σου. <sup>3</sup>Καὶ  
ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς·  
Οὗτος βλασφημεῖ. <sup>4</sup>Καὶ ἰδὼν ὁ Ἰησοῦς τὰς  
ἐνθυμήσεις αὐτῶν, εἶπεν· Ἰνατί ὑμεῖς ἐνθυμ-  
εῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; <sup>5</sup>τί  
γάρ ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφέωνταί  
σου αἱ ἁμαρτίαι· ἢ εἰπεῖν Ὑγειραι καὶ

περιπάτει ; ὅτινα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει  
ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι  
ἁμαρτίας· τότε λέγει τῷ παραλυτικῷ· Ἐγερθ-  
εῖς ἄρὸν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν  
οἶκόν σου. <sup>7</sup>Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν  
οἶκον αὐτοῦ. <sup>8</sup>Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν,  
καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν  
τοιαύτην τοῖς ἀνθρώποις.

<sup>9</sup>Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν  
ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματ-  
θαῖον λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολούθει  
μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>10</sup>Καὶ  
ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ  
ἰδού, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες  
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς  
αὐτοῦ. <sup>11</sup>Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον  
τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελων-  
ῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν ;  
<sup>12</sup>ὁ δὲ Ἰησοῦς ἀκούσας, εἶπεν αὐτοῖς· Οὐ  
χρείαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ' οἱ  
κακῶς ἔχοντες. <sup>13</sup>Πορευθέντες δὲ μάθητε τί  
ἐστίν· Ἐλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ  
ἤλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς  
μετάνοιαν. <sup>14</sup>Τότε προσέρχονται αὐτῷ οἱ  
μαθηταὶ Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ  
οἱ Φαρισαῖοι νηστεύομεν πολλά· οἱ δὲ μαθηταὶ

σου οὐ νηστεύουσιν; <sup>15</sup>καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. <sup>16</sup>Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. <sup>17</sup>Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

<sup>18</sup>ΤΑΥΤΑ αὐτοῦ λαλοῦντος αὐτοῖς, ἰδὼν, ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ, λέγων· "Οτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. <sup>19</sup>Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. <sup>20</sup>Καὶ ἰδὼν, γυνὴ αἰμορροῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. <sup>21</sup>ἔλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. <sup>22</sup>Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.



<sup>23</sup>Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς· <sup>24</sup>Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ· <sup>25</sup>ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς· καὶ ἠγέρθη τὸ κοράσιον. <sup>26</sup>Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

<sup>27</sup>Καὶ παράγοντι ἐκεῖθεν τῇ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς υἱὲ Δαβίδ. <sup>28</sup>Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε, ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναὶ, Κύριε. <sup>29</sup>Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. <sup>30</sup>Καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁρᾶτε, μηδεὶς γινωσκέτω. <sup>31</sup>Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

<sup>32</sup>Αὐτῶν δὲ ἐξερχομένων, ἰδού, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. <sup>33</sup>Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. <sup>34</sup>Οἱ δὲ Φαρ-

ισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

<sup>35</sup>Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>36</sup>Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὥσει πρόβατα μὴ ἔχοντα ποιμένα. <sup>37</sup>Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. <sup>38</sup>Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

**ΟΜΑΡ. Χ. <sup>1</sup>ΚΑΙ** προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνεύματων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>2</sup>Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· <sup>3</sup>Φίλιππος καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· <sup>4</sup>Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

<sup>5</sup>Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας αὐτοῖς, λέγων· Ἐἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε. <sup>6</sup>Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <sup>7</sup>Πορευόμενοι δὲ κηρύσσετε, λέγοντες· Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. <sup>8</sup>Ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. <sup>9</sup>Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν. <sup>10</sup>μὴ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν. <sup>11</sup>Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· καὶ κεῖ μέναιτε ἕως ἂν ἐξέλθῃτε. <sup>12</sup>Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. <sup>13</sup>Καὶ ἐὰν μὲν ἡ ἢ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. <sup>14</sup>Καὶ ὅς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. <sup>15</sup>Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

16 Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα  
 ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ  
 ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. 17 Προ-  
 ἔχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι  
 γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς  
 αὐτῶν μαστιγώσουσιν ὑμᾶς. 18 Καὶ ἐπὶ ἡγε-  
 μόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ  
 εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 Ὅταν  
 δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς, ἢ  
 τί, λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ  
 τῇ ὥρᾳ τί λαλήσετε. 20 Οὐ γὰρ ὑμεῖς ἐστε οἱ  
 λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν  
 τὸ λαλοῦν ἐν ὑμῖν. 21 Παραδώσει δὲ ἀδελφὸς  
 ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ  
 ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανα-  
 τώσουσιν αὐτούς. 22 Καὶ ἔσεσθε μισούμενοὶ ὑπὸ  
 πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς  
 τέλος οὗτος σωθήσεται. 23 Ὅταν δὲ διώκωσιν  
 ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν  
 [ἐτέραν· κὰν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγ-  
 ετε εἰς τὴν] ἄλλην. Ἀμὴν γὰρ λέγω ὑμῖν,  
 Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως  
 ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. 24 Οὗτοῦ ἐστι  
 μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος  
 ὑπὲρ τὸν κύριον αὐτοῦ. 25 Ἀρκετὸν τῷ μαθητῇ,  
 ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ

δοῦλος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην Βεελζεβούβ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ ; <sup>26</sup>Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.

<sup>27</sup>Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. <sup>28</sup>Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν Γέεννῃ. <sup>29</sup>Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται ; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν ; <sup>30</sup>Τμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσί. <sup>31</sup>Μὴ οὖν φοβήθητε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. <sup>32</sup>Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. <sup>33</sup>Ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. <sup>34</sup>Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. <sup>35</sup>Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ

τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερ-  
 ας αὐτῆς· <sup>36</sup>καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ  
 οἰκιακοὶ αὐτοῦ. <sup>37</sup>Ὁ φιλῶν πατέρα ἢ μητέρα  
 ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν  
 υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος.  
<sup>38</sup>Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ  
 ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. <sup>39</sup>Ὁ  
 εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ  
 ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ  
 εὐρήσει αὐτήν. <sup>40</sup>Ὁ δεχόμενος ὑμᾶς ἐμὲ  
 δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν  
 ἀποστείλαντά με. <sup>41</sup>Ὁ δεχόμενος προφήτην  
 εἰς ὄνομα προφήτου μισθὸν προφήτου λήψ-  
 εται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου  
 μισθὸν δικαίου λήψεται. <sup>42</sup>Καὶ ὃς ἐὰν ποτίσῃ  
 ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ  
 μόνον, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ  
 μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

**CHAP. XI.** <sup>1</sup>ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ  
 Ἰησοῦς διατάσων τοῖς δώδεκα μαθηταῖς  
 αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ  
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

<sup>2</sup>Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ  
 τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθ-  
 ητῶν αὐτοῦ, <sup>3</sup>εἶπεν αὐτῷ· Σὺ εἰ ὁ ἐρχόμενος,  
 ἢ ἕτερον προσδοκῶμεν; <sup>4</sup>καὶ ἀποκριθεὶς ὁ

Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ, ἃ ἀκούετε καὶ βλέπετε. <sup>5</sup>Τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· <sup>6</sup>καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. <sup>7</sup>Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι ; κάλαμον ὑπὸ ἀνέμου σαλευόμενον ; <sup>8</sup> Ἀλλὰ τί ἐξήλθετε ἰδεῖν ; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον ; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. <sup>9</sup> Ἀλλὰ τί ἐξήλθετε ἰδεῖν ; προφήτην ; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>10</sup> Οὗτος γάρ ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>11</sup> Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. <sup>12</sup> Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. <sup>13</sup> Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. <sup>14</sup> Καὶ εἰ

θέλητε δέξασθαι, αὐτός ἐστὶν Ἡλίας ὁ μέλλων ἔρχεσθαι. <sup>15</sup>Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. <sup>16</sup>Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, <sup>17</sup>καὶ λέγουσιν· Ὑπλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἔθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. <sup>18</sup>Ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων, μήτε πίνων· καὶ λέγουσι· Δαιμόνιον ἔχει. <sup>19</sup>Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγουσιν· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν· καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. <sup>20</sup>Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. <sup>21</sup>Οὐαὶ σοι Χοραζὶν, οὐαὶ σοι Βηθσαιδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. <sup>22</sup>Πλὴν λέγω ὑμῖν· Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. <sup>23</sup>Καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον· <sup>24</sup>πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ



σοι. <sup>25</sup>Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογούμαί σοι, Πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. <sup>26</sup>Ναὶ, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. <sup>27</sup>Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱός ἀποκαλύψαι. <sup>28</sup>Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. <sup>29</sup>Ἀραγε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ· ὅτι πραῖός εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. <sup>30</sup>Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

**CHAP. XII.** ἘΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχους καὶ ἐσθίειν. <sup>2</sup>Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. <sup>3</sup>Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασε καὶ οἱ μετ' αὐτοῦ; <sup>4</sup>πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ

τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; <sup>5</sup>Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; <sup>6</sup>Λέγω δὲ ὑμῖν, "Ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε· <sup>7</sup>εἰ δὲ ἐγνώκετε, τί ἐστίν, "Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. <sup>8</sup>Κύριος γάρ ἐστι τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

<sup>9</sup>Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. <sup>10</sup>Καὶ ἰδὼν, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. <sup>11</sup>Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; <sup>12</sup>πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν. <sup>13</sup>Τότε λέγει τῷ ἀνθρώπῳ· Ἐκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε· καὶ ἀποκατεστάθη ὑγιής, ὡς ἡ ἄλλη. <sup>14</sup>Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. <sup>15</sup>Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ

ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας.  
<sup>16</sup>Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν. <sup>17</sup>Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἑσαίου τοῦ προφήτου, λέγοντος· <sup>18</sup>Ἰδοὺ, ὁ παῖς μου, ὃν ἡρέτισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου. Θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. <sup>19</sup>Οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. <sup>20</sup>Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλλῃ εἰς νῖκος τὴν κρίσιν. <sup>21</sup>Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι.

<sup>22</sup>ΤΟΤΕ προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. <sup>23</sup>Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβίδ; <sup>24</sup>Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺβ ἄρχοντι τῶν δαιμονίων. <sup>25</sup>Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ σταθήσεται. <sup>26</sup>Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν

ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; <sup>27</sup>Καὶ εἰ ἐγὼ ἐν Βεελζεβοῦβ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. <sup>28</sup>Εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. <sup>29</sup>Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, εἰ μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. <sup>30</sup>Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. <sup>31</sup>Διὰ τοῦτο λέγω ὑμῖν· Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. <sup>32</sup>Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. <sup>33</sup>Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. <sup>34</sup>Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. <sup>35</sup>Ὁ ἀγαθὸς

ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. <sup>36</sup> Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. <sup>37</sup> Ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

<sup>38</sup> Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων, λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. <sup>39</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. <sup>40</sup> Ὡςπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. <sup>41</sup> Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε. <sup>42</sup> Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλεῖον Σολομῶνος ὧδε.

43<sup>ο</sup> Όταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκει. 44<sup>ο</sup> Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὕρισκει σχολάζοντα, σεσαρωμένον, καὶ κεκοσμημένον. 45<sup>ο</sup> Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα, πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

46<sup>ο</sup> Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι. 47<sup>ο</sup> Εἶπε δέ τις αὐτῷ· Ἴδου, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασι, ζητοῦντές σοι λαλήσαι. 48<sup>ο</sup> Ο δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ· Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; 49<sup>ο</sup> καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἴδου, ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου. 50<sup>ο</sup> Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

**CHAP. XIII.** 1<sup>ο</sup> ἘΝ δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ

τὴν θάλασσαν. <sup>2</sup>Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. <sup>3</sup>Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἴδου, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. <sup>4</sup>Καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν· καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτά. <sup>5</sup>Ἀλλὰ δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· <sup>6</sup>ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. <sup>7</sup>Ἀλλὰ δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἀκανθαι, καὶ ἀπέπνιξαν αὐτά. <sup>8</sup>Ἀλλὰ δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. <sup>9</sup>Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. <sup>10</sup>Καὶ προσελθόντες οἱ μαθηταί, εἶπον αὐτῷ· Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; <sup>11</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. <sup>12</sup>Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. <sup>13</sup>Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκού-

οντες οὐκ ἀκούουσι οὐδὲ συνιοῦσι. <sup>14</sup>Καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαΐου, ἡ λέγουσα· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συν-  
 ῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε.  
<sup>15</sup>Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφ-  
 θαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς  
 ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ  
 καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι  
 αὐτούς. <sup>16</sup>Τμῶν δὲ μακάριοι οἱ ὀφθαλμοί,  
 ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει.  
<sup>17</sup>Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφήται  
 καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ  
 οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ  
 ἤκουσαν. <sup>18</sup>Τμεῖς οὖν ἀκούσατε τὴν παρα-  
 βολὴν τοῦ σπειρόντος. <sup>19</sup>Παντὸς ἀκούοντος  
 τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος,  
 ἔρχεται ὁ πονηρὸς καὶ ἄρπάζει τὸ ἐσπαρμένον  
 ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν  
 ὁδὸν σπαρεῖς. <sup>20</sup>Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρ-  
 εῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ  
 εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· <sup>21</sup>οὐκ  
 ἔχει δὲ ρίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι·  
 γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον,  
 εὐθὺς σκανδαλίζεται. <sup>22</sup>Ὁ δὲ εἰς τὰς ἀκάνθας  
 σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων· καὶ



ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. <sup>23</sup>Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα. <sup>24</sup>ΑΛΛΗΝ παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. <sup>25</sup>Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου· καὶ ἀπῆλθεν. <sup>26</sup>Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. <sup>27</sup>Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; <sup>28</sup>Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; <sup>29</sup>Ὁ δὲ ἔφη· Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. <sup>30</sup>Ἀφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἔρῳ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ

σίτον συναγάγετε εἰς τὴν ἀποθήκην μου·  
 31<sup>α</sup> Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων·  
 Ὁμοία ἐστὶν ἡ βασιλεῖα τῶν οὐρανῶν κόκκῳ  
 σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ  
 ἀγρῷ αὐτοῦ· 32<sup>δ</sup> μικρότερον μὲν ἐστὶ πάν-  
 των τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον  
 τῶν λαχάνων ἐστὶ, καὶ γίνεταί δένδρον, ὥστε  
 ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατα-  
 σκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ· 33<sup>α</sup> Ἀλλην  
 παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ  
 βασιλεῖα τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ  
 ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ  
 ἐξυμώθη ὅλον· 34<sup>α</sup> Ταῦτα πάντα ἐλάλησεν ὁ  
 Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς  
 παραβολῆς οὐκ ἐλάλει αὐτοῖς· 35<sup>δ</sup> ὅπως πληρ-  
 ωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος·  
 Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξ-  
 ομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου·  
 36<sup>α</sup> Τότε ἀφείλ τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν  
 ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ  
 αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν  
 τῶν ζιζανίων τοῦ ἀγροῦ· 37<sup>ο</sup> ὁ δὲ ἀποκριθεὶς  
 εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα,  
 ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38<sup>ο</sup> δὲ ἀγρὸς,  
 ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί  
 εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια

εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ· <sup>39</sup>ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. <sup>40</sup>Ὡς περ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. <sup>41</sup>Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν· <sup>42</sup>καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>43</sup>Τότε οἱ δίκαιοι ἐκλάμψουσιν ὥς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. <sup>44</sup>Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. <sup>45</sup>Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας. <sup>46</sup>Εὐρὼν δὲ ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν. <sup>47</sup>Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· <sup>48</sup>ἦν, ὅτε ἐπληρώθη,

ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. <sup>49</sup>Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων· <sup>50</sup>καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>51</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναί, Κύριε. <sup>52</sup>Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. <sup>53</sup>ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκείθεν.

<sup>54</sup>Καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν· ὥστε ἐκπλήττεσθαι αὐτοὺς, καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; <sup>55</sup>Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσῆς, καὶ Σίμων, καὶ Ἰούδας; <sup>56</sup>καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; <sup>57</sup>καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>58</sup>Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

**CHAP. XIV.** <sup>1</sup>Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ Τετράρχης τὴν ἀκοὴν Ἰησοῦ. <sup>2</sup>Καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. <sup>3</sup>Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδωκεν αὐτὸν, καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδ-  
ιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup>Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν. <sup>5</sup>Καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προ-  
φήτην αὐτὸν εἶχον. <sup>6</sup>Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδ-  
ιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ· <sup>7</sup>Ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι, ὃ ἂν αἰτήσῃται. <sup>8</sup>Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πῖνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. <sup>9</sup>Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι. <sup>10</sup>Καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. <sup>11</sup>Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ

ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. <sup>12</sup>Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. <sup>13</sup>Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων.

<sup>14</sup>ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. <sup>15</sup>Ὁψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. <sup>16</sup>Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. <sup>17</sup>Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας· <sup>18</sup>ὁ δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε. <sup>19</sup>Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. <sup>20</sup>Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν, καὶ ἦραν

τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. <sup>21</sup>Οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὥσεί πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

<sup>22</sup>Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. <sup>23</sup>Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. <sup>24</sup>Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντίος ὁ ἄνεμος. <sup>25</sup>Τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης. <sup>26</sup>Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες· Ὅτι φάντασμα ἐστὶ καὶ ἀπὸ τοῦ φόβου ἔκραξαν. <sup>27</sup>Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσεῖτε· ἐγὼ εἰμι· μὴ φοβεῖσθε. <sup>28</sup>Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. <sup>29</sup>Ὁ δὲ εἶπεν· Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup>Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων· Κύριε, σῶσόν με.

<sup>31</sup>Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὁλιγόπιστε, εἰς τί ἐδίστασας; <sup>32</sup>Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. <sup>33</sup>Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς εἶ.

<sup>34</sup>Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. <sup>35</sup>Καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. <sup>36</sup>Καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

**CHAP. XV.** <sup>1</sup>ΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς καὶ Φαρισαῖοι, λέγοντες· <sup>2</sup>Διατί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νύπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. <sup>3</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; <sup>4</sup>Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων· Τίμα τὸν πατέρα καὶ τὴν μητέρα· καί· Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. <sup>5</sup>ὑμεῖς δὲ λέγετε· Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· Δῶρον, ὃ ἐστὶν



ἐξ ἐμοῦ ὠφεληθῆς· καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ — <sup>6</sup>καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν. <sup>7</sup>Ἐποκριταὶ, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαΐας, λέγων· <sup>8</sup>Ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. <sup>9</sup>Μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. <sup>10</sup>Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. <sup>11</sup>Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. <sup>12</sup>Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι, ἀκούσαντες τὸν λόγον, ἐσκανδαλίσθησαν; <sup>13</sup>Ὁ δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. <sup>14</sup>Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. <sup>15</sup>Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην. <sup>16</sup>Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; <sup>17</sup>Οὐπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; <sup>18</sup>τὰ δὲ

ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, καὶ κεῖνα κοινοῖ τὸν ἄνθρωπον. <sup>19</sup> Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. <sup>20</sup> Ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

<sup>21</sup> ΚΑΙ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. <sup>22</sup> Καὶ ἰδοὺ, γυνὴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῷ λέγουσα· Ἐλέησόν με, Κύριε, υἱὲ Δαβὶδ, ἡ θυγάτηρ μου κακῶς δαιμονίζεται. <sup>23</sup> Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν, λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. <sup>24</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. <sup>25</sup> Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ, λέγουσα· Κύριε, βοήθει μοι. <sup>26</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. <sup>27</sup> Ἡ δὲ εἶπε· Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. <sup>28</sup> Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Ὡ γύναι, μεγάλη σου ἡ πίστις·

γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

<sup>29</sup>Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. <sup>30</sup>Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους πολλοὺς· καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς. <sup>31</sup>ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ. <sup>32</sup>Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. <sup>33</sup>Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; <sup>34</sup>Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. <sup>35</sup>Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. <sup>36</sup>Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας, ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ

μαθηταὶ τῷ ὄχλῳ. <sup>37</sup>Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σφυρίδας πλήρεις. <sup>38</sup>Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων. <sup>39</sup>Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

**CHAP. XVI.** <sup>1</sup>ΚΑΙ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες, ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. <sup>2</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁψίας γενομένης, λέγετε· Εὐδία· πυρῤῥάζει γὰρ ὁ οὐρανός· <sup>3</sup>καὶ πρωτὶ Σήμερον χειμῶν· πυρῤῥάζει γὰρ στυγνάζων ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεία τῶν καιρῶν οὐ δύνασθε; <sup>4</sup>Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

<sup>5</sup>Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. <sup>6</sup>Ὁ δὲ Ἰησοὺς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>7</sup>Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν. <sup>8</sup>Γνούς δὲ ὁ

Ἰησοῦς εἶπεν· Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε ; <sup>9</sup>οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε ; <sup>10</sup>οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε ; <sup>11</sup>πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων ; <sup>12</sup>Τότε συνήκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

<sup>13</sup>Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου ; <sup>14</sup>Οἱ δὲ εἶπον· Οἱ μὲν, Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ, Ἡλίαν· ἕτεροι δὲ, Ἰερεμίαν, ἥ ἓνα τῶν προφητῶν. <sup>15</sup>Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι ; <sup>16</sup>ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. <sup>17</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων· Βὰρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς. <sup>18</sup>Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ

πέτρα οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ  
 πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς. <sup>19</sup>Καὶ  
 δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐραν-  
 ῶν· καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς, ἔσται δε-  
 δεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσης ἐπὶ  
 τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.  
<sup>20</sup>Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα  
 μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν ὁ Χριστός.  
<sup>21</sup>Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς  
 μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς  
 Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν  
 πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων,  
 καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθ-  
 ῆναι. <sup>22</sup>Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος  
 ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων· Ὑψώσιναι  
 Κύριε· οὐ μὴ ἔσται σοι τοῦτο. <sup>23</sup>Ὁ δὲ  
 στραφεὶς εἶπε τῷ Πέτρῳ· Ὑπαγε ὀπίσω μου,  
 Σατανᾶ· σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς  
 τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.  
<sup>24</sup>ΤΟΤΕ ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ·  
 Εἰ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω  
 ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ  
 ἀκολουθείτω μοι. <sup>25</sup>Ὅς γὰρ ἂν θέλῃ τὴν  
 ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ'  
 ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ,  
 εὕρήσει αὐτήν. <sup>26</sup>Τί γὰρ ὠφελεῖται ἄνθρωπος,

ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντἀλλαγμα τῆς ~~ψυχῆς~~ αὐτοῦ; <sup>27</sup>Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. <sup>28</sup> Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἐστώτων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

CHAP. XVII. <sup>1</sup>Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. <sup>2</sup>Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. <sup>3</sup>Καὶ ἰδού, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. <sup>4</sup>Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηναί, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἡλίᾳ. <sup>5</sup>Ἐτι αὐτοῦ λαλοῦντος, ἰδού, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδού, φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.

<sup>6</sup>Καὶ ἀκούσαντες οἱ μαθηταί, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.

<sup>7</sup>Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ φοβεῖσθε.

<sup>8</sup>Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

<sup>9</sup>Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἶπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

<sup>10</sup>Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ, λέγοντες· Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἡλίας δεῖ ἐλθεῖν πρῶτον;

<sup>11</sup>Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα.

<sup>12</sup>Λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ, ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

<sup>13</sup>Τότε συνήκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

<sup>14</sup>ΚΑΙ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος, γονυπετῶν αὐτὸν,

<sup>15</sup>καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται, καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.

<sup>16</sup>Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς



σου, καὶ οὐκ ἡδυνήθησαν αὐτὸν θεραπεῦσαι.  
 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ  
 ἄπιστος καὶ διεστραμμένη· ἕως πότε ἔσομαι  
 μεθ' ὑμῶν ; ἕως πότε ἀνέξομαι ὑμῶν ; φέρετέ  
 μοι αὐτὸν ὧδε. 18 Καὶ ἐπετίμησεν αὐτῷ ὁ  
 Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον·  
 καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.  
 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ  
 κατ' ἰδίαν εἶπον· Διατί ἡμεῖς οὐκ ἡδυνήθημεν  
 ἐκβαλεῖν αὐτό ; 20 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·  
 Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν,  
 εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε  
 τῷ ὄρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ  
 μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.  
 21 Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν  
 προσευχῇ καὶ νηστείᾳ.

22 Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλ-  
 αίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς  
 τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀν-  
 θρώπων. 23 Καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ  
 τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν  
 σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ,  
 προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ  
 Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ  
 τελεῖ τὰ δίδραχμα ; Λέγει· Ναί, 25 Καὶ ὅτε

εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; <sup>26</sup>Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί. <sup>27</sup>Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

**CHAP. XVIII.** Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; <sup>2</sup>Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, <sup>3</sup>καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>4</sup>Ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>5</sup>Καὶ ὃς ἐὰν δέξηται παιδίον τοιούτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. <sup>6</sup>Ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ

μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ  
 καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.  
 7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη  
 γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ  
 τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον  
 ἔρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου  
 σκανδαλίζει σε, ἔκκοψον αὐτὰ, καὶ βάλε ἀπὸ  
 σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν  
 χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας  
 ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.  
 9 Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε  
 αὐτὸν, καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ  
 μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο  
 ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν  
 τοῦ πυρός. 10 Ὁρᾶτε, μὴ καταφρονήσητε  
 ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι  
 οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ πᾶν τὸς  
 βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ  
 ἐν οὐρανοῖς. 11 Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου  
 σῶσαι τὸ ἀπολωλός. 12 Τί ὑμῖν δοκεῖ; ἐὰν  
 γένηται τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ  
 πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ, ἀφείς τὰ ἑννε-  
 ηκονταεννέα ἐπὶ τὰ ὄρη, πορευθεὶς ζητεῖ τὸ  
 πλανώμενον; 13 καὶ ἐὰν γένηται εὗρεῖν αὐτὸ,  
 ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον,  
 ἢ ἐπὶ τοῖς ἑννενηκονταεννέα, τοῖς μὴ πεπλαν-

ημένοις. <sup>14</sup>Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπολήται εἰς τῶν μικρῶν τούτων. <sup>15</sup>Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ὕπαγε, ἔλεγε, αὐτὸν μεταξύ σου καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. <sup>16</sup>Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. <sup>17</sup>Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἂν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. <sup>18</sup>Ἀμὴν λέγω ὑμῖν, ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῇ οὐρανῷ· καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῇ οὐρανῷ. <sup>19</sup>Πάλιν λέγει ὑμῖν, ὅτι ἂν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος, οὗ ἂν αἰνέσωσιν, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς. <sup>20</sup>οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἑμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσφ' αὐτῶν.

<sup>21</sup>TOTE προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; <sup>22</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά. <sup>23</sup>Διὰ τοῦτο

ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. <sup>24</sup> Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. <sup>25</sup> Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. <sup>26</sup> Πεσὼν οὖν ὁ δούλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα σοι ἀποδώσω. <sup>27</sup> Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφήκεν αὐτῷ. <sup>28</sup> Ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνυγε, λέγων· Ἀπόδος μοι εἴ τι ὀφείλεις. <sup>29</sup> Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν, λέγων· Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα ἀποδώσω σοι. <sup>30</sup> Ὁ δὲ οὐκ ἤθελεν· ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. <sup>31</sup> Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. <sup>32</sup> Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δοῦλε πονηρὸς, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα

σοι. ἐπεὶ παρεκάλεσάς με· <sup>33</sup>οὐκ ἔδει καὶ σε ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα ; <sup>34</sup>καὶ ὀργισθεῖς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδοῦναι πᾶν τὸ ὀφειλόμενον αὐτῷ. <sup>35</sup>Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

CHAP. XIX. <sup>1</sup>Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. <sup>2</sup>Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. <sup>3</sup>ΚΑΙ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν ; <sup>4</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ; <sup>5</sup>καὶ εἶπεν· Ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· <sup>6</sup>ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ Θεὸς συνέθευξεν, ἄνθρωπος μὴ χωριζέτω. <sup>7</sup>Λέγουσιν αὐτῷ· Τί οὖν Μωσῆς ἐνετείλατο δοῦναι

βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν ;  
<sup>8</sup>Λέγει αὐτοῖς· Ὅτι Μωσῆς πρὸς τὴν σκληρο-  
καρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι  
τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν  
οὕτω. <sup>9</sup>Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν  
γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ  
ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας  
μοιχᾶται. <sup>10</sup>Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·  
Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ  
τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι. <sup>11</sup>Ὁ δὲ  
εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον  
τοῦτον, ἀλλ' οἷς δέδοται. <sup>12</sup>Εἰσὶ γὰρ εὐνοῦχοι,  
οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω·  
καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ  
τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες  
εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν  
οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω.

<sup>13</sup>Τότε προσηνέχθη αὐτῷ παῖδια, ἵνα τὰς  
χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξῃται· οἱ δὲ  
μαθηταὶ ἐπετίμησαν αὐτοῖς. <sup>14</sup>Ὁ δὲ Ἰησοῦς  
εἶπεν· Ἀφετε τὰ παῖδια, καὶ μὴ κωλύετε  
αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν  
ἡ βασιλεία τῶν οὐρανῶν. <sup>15</sup>Καὶ ἐπιθεὶς αὐ-  
τοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν. <sup>16</sup>Καὶ  
ἰδοὺ εἰς προσελθὼν εἶπεν αὐτῷ· Διδάσκαλε  
ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰών-

ιον ; 17<sup>ο</sup> Ο δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ ; εἰς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.

18<sup>ο</sup> Λέγει αὐτῷ· Ποίας ; ὁ δὲ Ἰησοῦς εἶπε· Τό· Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· 19<sup>ο</sup> Τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

20<sup>ο</sup> Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφύλαξά μιν ἐκ νεότητός μου· τί ἔτι ὑστερῶ ; 21<sup>ο</sup> Εἶπε αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.

22<sup>ο</sup> Ακούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπήλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

23<sup>ο</sup> Ο δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

24<sup>ο</sup> Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

25<sup>ο</sup> Ακούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι ; 26<sup>ο</sup> Εμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά.

27<sup>ο</sup> ΤΟΤΕ



ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ· Ἴδου, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; <sup>28</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. <sup>29</sup> Καὶ πᾶς, ὃς ἀφήκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. <sup>30</sup> Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

**CHAP. XX.** <sup>1</sup> Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτ' μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>2</sup> Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>3</sup> καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργοὺς· <sup>4</sup> καὶ κείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὁ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν. <sup>5</sup> Οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν ἐποίησεν ὡσαύτως. <sup>6</sup> Περὶ δὲ

τὴν ἐνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; <sup>7</sup>Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ, ὃ ἐὰν ᾖ δίκαιον, λήψεσθε. <sup>8</sup>Οὐσίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρχάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. <sup>9</sup>Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. <sup>10</sup>Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν, ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. <sup>11</sup>Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, <sup>12</sup>λέγοντες· Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας, καὶ τὸν καύσωνα. <sup>13</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν· Ἐταῖρε· οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; <sup>14</sup>ἄρον τὸ σὸν, καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὥς καὶ σοι. <sup>15</sup>Ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; <sup>16</sup>Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι· καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

17ΚΑΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς· 18Ἴδου, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, 19καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

20Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα, καὶ αἰτοῦσά τι παρ' αὐτοῦ. 21Ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; λέγει αὐτῷ· Εἰπὲ, ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. 22Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν; Λέγουσιν αὐτῷ· Δυνάμεθα. 23Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. 24Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ

οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. <sup>26</sup>Οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ', ὅς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· <sup>27</sup>καὶ, ὅς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος· <sup>28</sup>ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>29</sup>Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς. <sup>30</sup>Καὶ ἰδού, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ. <sup>31</sup>Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν. Οἱ δὲ μείζον ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ. <sup>32</sup>Καὶ σταῖς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε· Τί θέλετε ποιήσω ὑμῖν; <sup>33</sup>Λέγουσιν αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. <sup>34</sup>Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἠκολούθησαν αὐτῷ.

**CHAP. XXI.** <sup>1</sup>ΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, <sup>2</sup>λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώωην τὴν ἀπέναντι ὑμῶν καὶ εὐθέως εὐρ-

ήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς·  
 λύσαντες ἀγάγετέ μοι. <sup>3</sup>Καὶ ἐάν τις ὑμῖν  
 εἴπῃ τι, ἐρεῖτε, ὅτι ὁ Κύριος αὐτῶν χρεῖαν  
 ἔχει· εὐθέως δὲ ἀποστέλλει αὐτούς. <sup>4</sup>Τοῦτο  
 δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ  
 τοῦ προφήτου, λέγοντος· <sup>5</sup>Εἶπατε τῇ θυγατρὶ  
 Σιών· Ἴδου ὁ βασιλεὺς σου ἔρχεται· σοι  
 πραῦς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον  
 υἱὸν ὑποζυγίου. <sup>6</sup>Πορεύθέντες δὲ οἱ μαθηταί,  
 καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ  
 Ἰησοῦς, ἦγαγον τὴν ὄνον καὶ τὸν πῶλον,  
 καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν,  
 καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. <sup>8</sup>Ὁ δὲ πλείσ-  
 τος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ  
 ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν  
 δένδρων, καὶ ἔστρώννουν ἐν τῇ ὁδῷ. <sup>9</sup>Οἱ δὲ  
 ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες  
 ἔκραζον, λέγοντες· Ὡσαννὰ τῷ νῖῳ Δαβίδ·  
 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·  
 Ὡσαννὰ ἐν τοῖς ὑψίστοις. <sup>10</sup>Καὶ εἰσελθόντος  
 αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις,  
 λέγουσα· Τίς ἐστὶν οὗτος ; <sup>11</sup>Οἱ δὲ ὄχλοι ἔλεγον·  
 Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης ὁ ἀπὸ  
 Ναζαρέθ τῆς Γαλιλαίας. <sup>12</sup>Καὶ εἰσῆλθεν ὁ  
 Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε  
 πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν

τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς· <sup>13</sup>καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. <sup>14</sup>Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. <sup>15</sup>Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια, ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαβίδ· ἠγανάκτησαν <sup>16</sup>καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί· οὐδέποτε ἀνέγνωτε, ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; <sup>17</sup>καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠυλίσθη ἐκεῖ.

<sup>18</sup>Πρωῖας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπεΐνασε· <sup>19</sup>καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. <sup>20</sup>Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; <sup>21</sup>Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ

τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἶπητε· Ἀρθήτι, καὶ βλήθητι εἰς τὴν θάλασσαν· γενήσεται. <sup>22</sup>Καὶ πάντα, ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες, λήψεσθε.

<sup>23</sup>ΚΑΙ ἑλθόντι αὐτῷ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; <sup>24</sup>Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν εἰπὴ εἶπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>25</sup>Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ· ἐρεῖ ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; <sup>26</sup>εἰπώμεν· Ἐξ ἀνθρώπων· φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. <sup>27</sup>Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον· Οὐκ οἶδαμεν. Ἐφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>28</sup>Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ εἶπε· Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. <sup>29</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπῆλθε. <sup>30</sup>Καὶ προσελθὼν τῷ ἐτέρῳ,

εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ κύριε· καὶ οὐκ ἀπῆλθε. <sup>31</sup>Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός ; Λέγουσιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>32</sup>Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ. <sup>33</sup>Ἄλλην παραβολὴν ἀκούσατε· ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ ληνὸν, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. <sup>34</sup>Οτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. <sup>35</sup>Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. <sup>36</sup>Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. <sup>37</sup>Ὑστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱόν μου. <sup>38</sup>Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν



ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατὰσχωμεν τὴν κληρονομίαν αὐτοῦ. <sup>39</sup>Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. <sup>40</sup>Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσῃ τοῖς γεωργοῖς ἐκείνοις; <sup>41</sup>Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. <sup>42</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν; <sup>43</sup>Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. <sup>44</sup>Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. <sup>45</sup>Καὶ ἀκούσαίτε οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· <sup>46</sup>καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

**ΟΗΑΡ. XXII.** <sup>1</sup>ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων· <sup>2</sup>Ωμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ

βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ.  
³Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι  
τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ  
ἤθελον ἐλθεῖν. ⁴Πάλιν ἀπέστειλεν ἄλλους  
δούλους, λέγων· Εἴπατε τοῖς κεκλημένοις·  
Ἴδου, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου  
καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα·  
δεῦτε εἰς τοὺς γάμους. ⁵Οἱ δὲ ἀμελήσαντες  
ἀπηήλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν  
ἐμπορίαν αὐτοῦ. ⁶Οἱ δὲ λοιποὶ κρατήσαντες  
τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.  
⁷Ακούσας δὲ ὁ βασιλεὺς ὠργίσθη· καὶ πέμψας  
τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς  
ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.  
⁸Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος  
ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.  
⁹Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν,  
καὶ, ὅσους ἂν εὑρήτε, καλέσατε εἰς τοὺς γάμους.  
¹⁰Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς  
ὁδοὺς συνήγαγον πάντας, ὅσους εὑρον, πονη-  
ροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος  
ἀνακειμένων. ¹¹Εἰσελθὼν δὲ ὁ βασιλεὺς θε-  
άσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον  
οὐκ ἐνδεδυμένον ἔνδυμα γάμου· ¹²καὶ λέγει  
αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε, μὴ ἔχων  
ἔνδυμα γάμου; ὁ δὲ ἐφίμώθη. ¹³Τότε εἶπεν

ὁ βασιλεὺς τοῖς διακόνοις· Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>14</sup> Πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

<sup>15</sup> ΤΟΤΕ πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. <sup>16</sup> Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντες· Διδάσκαλε, οἶδαμεν, ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. <sup>17</sup> Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ, ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ; <sup>18</sup> Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε· Τί με πειράζετε, ὑποκριταί; <sup>19</sup> Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. <sup>20</sup> Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; <sup>21</sup> Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. <sup>22</sup> Καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπήλθον.

<sup>23</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν· καὶ ἐπηρώτησαν αὐτὸν, <sup>24</sup> λέγοντες· Διδάσκαλε,

Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>25</sup> Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας, ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. <sup>26</sup> Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. <sup>27</sup> Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. <sup>28</sup> Ἐν τῇ οὖν ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. <sup>29</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. <sup>30</sup> Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. <sup>31</sup> Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος· <sup>32</sup> Ἐγὼ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων. <sup>33</sup> Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

<sup>34</sup> Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. <sup>35</sup> Καὶ ἐπηρώτησεν εἰς ἑξ αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων <sup>36</sup> Διδάσκαλε, ποία

ἐντολὴ μεγάλη ἐν τῷ νόμῳ ; <sup>37</sup>Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. <sup>38</sup>Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. <sup>39</sup>Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>40</sup>Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.

<sup>41</sup>ΣΤΗΝΗΓΜΕΝΩΝ δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων· <sup>42</sup>Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ ; τίνος υἱὸς ἐστί ; Λέγουσιν αὐτῷ· Τοῦ Δαβίδ. <sup>43</sup>Λέγει αὐτοῖς· Πῶς οὖν Δαβὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ ; λέγων· <sup>44</sup>Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>45</sup>Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι ; <sup>46</sup>Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

**CHAP. XXIII.** <sup>1</sup>Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, λέγων· <sup>2</sup>Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· <sup>3</sup>πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι

γὰρ, καὶ οὐ ποιοῦσι. <sup>4</sup> Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. <sup>5</sup> Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν, <sup>6</sup> φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, <sup>7</sup> καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί, Ῥαββί. <sup>8</sup> Ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν ὁ καθηγητὴς· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. <sup>9</sup> Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. <sup>10</sup> Μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χριστός. <sup>11</sup> Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. <sup>12</sup> Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται. <sup>13</sup> ΟἶΤΑΙ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. <sup>14</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,

ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ  
 προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο  
 λήψεσθε περισσότερον κρίμα. <sup>15</sup>Οὐαὶ ὑμῖν,  
 γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι  
 περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν,  
 ποιῆσαι ἓνα προσήλυτον· καὶ ὅταν γένηται,  
 ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.  
<sup>16</sup>Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες· Ὃς  
 ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ' ἂν  
 ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. <sup>17</sup>Μωρ-  
 οὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς,  
 ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; <sup>18</sup>καὶ· Ὃς  
 ἐὰν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν·  
 ὃς δ' ἂν ὁμόσῃ ἐν τῷ δώρῳ, τῷ ἐπάνω αὐτοῦ,  
 ὀφείλει. <sup>19</sup>Μωροὶ καὶ τυφλοί· τί γὰρ μείζον, τὸ  
 δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;  
<sup>20</sup>Ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν  
 αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. <sup>21</sup>Καὶ ὁ  
 ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατ-  
 οικήσαντι αὐτόν. <sup>22</sup>Καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ  
 ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθ-  
 ημένῳ ἐπάνω αὐτοῦ. <sup>23</sup>Οὐαὶ ὑμῖν, γραμματεῖς  
 καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε  
 τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον·  
 καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν  
 κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Ταῦτα

ἔδει ποιῆσαι, καὶ κείνα μὴ ἀφίεναι. <sup>24</sup> Ὁδηγοὶ  
 τυφλοὶ, οἱ διυλίζοντες τὸν κώνωπα τὴν δὲ  
 καμηλον καταπίνοντες. <sup>25</sup> Οὐαὶ ὑμῖν, γραμ-  
 ματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζ-  
 ετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος,  
 ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας.  
<sup>26</sup> Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς  
 τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται  
 καὶ τὸ ἐκτὸς αὐτῶν καθαρόν. <sup>27</sup> Οὐαὶ ὑμῖν,  
 γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι  
 παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες  
 ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμ-  
 ουσιν ὀστέων νεκρῶν καὶ πύσης ἀκαθαρσίας.  
<sup>28</sup> Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς  
 ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε  
 ὑποκρίσεως καὶ ἀνομίας. <sup>29</sup> Οὐαὶ ὑμῖν, γραμ-  
 ματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκο-  
 δομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ  
 κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, <sup>30</sup> καὶ λέγετε·  
 Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,  
 οὐκ ἂν ἡμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι  
 τῶν προφητῶν. <sup>31</sup> Ὡστε μαρτυρεῖτε ἑαυτοῖς,  
 ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας.  
<sup>32</sup> Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πα-  
 τέρων ὑμῶν. <sup>33</sup> Οφείεις, γεννήματα ἐχιδνῶν,  
 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης ;



3<sup>α</sup> Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. 36 Ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. 37 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθελήσατε. 38 Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 39 Λέγω γὰρ ὑμῖν· οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

**CHAP. XXIV.** 1 **ΚΑΙ** ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθ-

ήσεται. <sup>3</sup>Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; <sup>4</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ. <sup>5</sup>Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι· <sup>6</sup>μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω ἐστὶ τὸ τέλος. <sup>7</sup>Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. <sup>8</sup>Πάντα δὲ ταῦτα ἀρχὴ ὠδύνων. <sup>9</sup>Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. <sup>10</sup>Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους. <sup>11</sup>Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσι πολλούς. <sup>12</sup>Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. <sup>13</sup>Ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. <sup>14</sup>Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ

οἰκουμένην εἰς μαρτύριον πᾶσι τοῖς ἔθνεσιν  
καὶ τότε ἤξει τὸ τέλος. <sup>15</sup>Όταν οὖν ἴδητε  
τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν δία  
Δανιήλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἀγίῳ·  
ὁ ἀναγινώσκων νοείτω· <sup>16</sup>τότε οἱ ἐν τῇ Ἰουδαίᾳ  
φευγέτωσαν ἐπὶ τὰ ὄρη· <sup>17</sup>ὁ ἐπὶ τοῦ δώματος  
μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ·  
<sup>18</sup>καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω,  
ἄραι τὰ ἱμάτια αὐτοῦ. <sup>19</sup>Οὐαὶ δὲ ταῖς ἐν  
γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν  
ἐκείναις ταῖς ἡμέραις. <sup>20</sup>Προσεύχεσθε δὲ, ἵνα  
μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ  
σαββάτῳ. <sup>21</sup>Εσται γὰρ τότε θλίψις μεγάλη,  
οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν,  
οὐδ' οὐ μὴ γένηται. <sup>22</sup>Καὶ εἰ μὴ ἐκολοβώθ-  
ησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα  
σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται  
αἱ ἡμέραι ἐκεῖναι. <sup>23</sup>Τότε ἐάν τις ὑμῖν εἴπῃ·  
Ἴδου, ὧδε ὁ Χριστὸς, ἢ ὧδε· μὴ πιστεύσητε.  
<sup>24</sup>Εγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδο-  
προφήται, καὶ δώσουσι σημεῖα μεγάλα καὶ  
τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς  
ἐκλεκτούς. <sup>25</sup>Ἴδου, προεῖρηκα ὑμῖν. <sup>26</sup>Εὰν  
οὖν εἴπωσιν ὑμῖν· Ἴδου, ἐν τῇ ἐρήμῳ ἐστὶ·  
Μὴ ἐξέλθητε· Ἴδου, ἐν τοῖς ταμείοις· Μὴ  
πιστεύσητε. <sup>27</sup>Ὡς περ γὰρ ἡ ἀστραπὴ ἐξ-

έρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως  
 δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ  
 τοῦ ἀνθρώπου. <sup>28</sup> Ὅπου γὰρ ἔαν ᾗ τὸ πτώμα,  
 ἐκεῖ συναχθήσονται οἱ ἄετοί. <sup>29</sup> ΕΤΘΕΩΣ δὲ  
 μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος  
 σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ  
 φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ  
 τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν  
 σαλευθήσονται. <sup>30</sup> Καὶ τότε φανήσεται τὸ  
 σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ·  
 καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς,  
 καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχ-  
 ὄμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ  
 δυνάμεως καὶ δόξης πολλῆς. <sup>31</sup> Καὶ ἀπο-  
 στελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος  
 φωνῆς μεγάλης· καὶ ἐπισυνάξουσιν τοὺς ἐκ-  
 λεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ’  
 ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. <sup>32</sup> Ἀπὸ  
 δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν  
 ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς, καὶ τὰ  
 φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος.  
<sup>33</sup> Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα,  
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>34</sup> Ἀμὴν  
 λέγω ὑμῖν οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως  
 ἂν πάντα ταῦτα γένηται. <sup>35</sup> Ὁ οὐρανὸς καὶ  
 ἡ γῆ παρελεύσεται· οἱ δὲ λόγοι μου οὐ μὴ

παρέλθωσι. <sup>36</sup>Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατὴρ μόνος. <sup>37</sup>Ὡς περ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>38</sup>Ὡς περ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμούντες καὶ ἐκ-γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, <sup>39</sup>καὶ οὐκ ἔγνωσαν, ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>40</sup>Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. <sup>41</sup>Δύο ἀλήθουσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται. <sup>42</sup>Τρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ Κύριος ὑμῶν ἔρχεται. <sup>43</sup>Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἤδει ὁ οἰκο-δεσπότης, ποία φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. <sup>44</sup>Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ ὅτι, ἢ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. <sup>45</sup>Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; <sup>46</sup>μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει

ποιούντα οὕτως. <sup>47</sup> Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>48</sup> Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἐλθεῖν· <sup>49</sup> καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων· <sup>50</sup> ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ἣ οὐ γινώσκει, <sup>51</sup> καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

**CHAP. XXV.** <sup>1</sup> ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες, λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. <sup>2</sup> Πέντε δὲ ἦσαν ἡ ἑξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί. <sup>3</sup> Αἵτινες μωραί, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον. <sup>4</sup> Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. <sup>5</sup> Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθειδον· <sup>6</sup> μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἴδου, ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. <sup>7</sup> Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. <sup>8</sup> Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν

ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9' Απεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν πορεύεσθε μᾶλλον πρὸς τοὺς πωλεῦντας, καὶ ἀγοράσατε ἑαυταῖς. 10' Απερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 11' Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, Κύριε, ἄνοιξον ἡμῖν. 12' Ο δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν οὐκ οἶδα ὑμᾶς. 13' Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. 14' Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· 15 καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν· ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. 16 Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. 17 Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. 18' Ο δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. 20 Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν

ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε  
 τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε  
 τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>21</sup>Ἐφη αὐτῷ  
 ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ·  
 ἐπὶ ὀλίγα ἧς πιστὸς, ἐπὶ πολλῶν σε κατα-  
 στήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.  
<sup>22</sup>Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν  
 εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε,  
 ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>23</sup>Ἐφη  
 αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ  
 πιστέ· ἐπὶ ὀλίγα ἧς πιστὸς, ἐπὶ πολλῶν σε  
 καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου  
 σου. <sup>24</sup>Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον  
 εἰληφὼς εἶπε· Κύριε, ἔγνω σε, ὅτι σκληρὸς  
 εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ  
 συνάγων ὅθεν οὐ διεσκόρπισας· <sup>25</sup>καὶ φοβηθεὶς  
 ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ·  
 ἴδε, ἔχεις τὸ σόν. <sup>26</sup>Αποκριθεὶς δὲ ὁ κύριος  
 αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ,  
 ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω  
 ὅθεν οὐ διεσκόρπισα· <sup>27</sup>ἔδει οὖν σε βαλεῖν τὸ  
 ἀργύριόν μου τοῖς τραπεζítais· καὶ ἐλθὼν ἐγὼ  
 ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. <sup>28</sup>Αρατε  
 οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι  
 τὰ δέκα τάλαντα. <sup>29</sup>Τῷ γὰρ ἔχοντι παντὶ  
 δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ



μη ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.  
<sup>30</sup>Καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ  
σκοτός τὸ ἐξώτερον· ἐκεῖ ἵσται ὁ κλαυθμὸς  
καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>31</sup>ΟΤΑΝ δὲ  
ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ,  
καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει  
ἐπὶ θρόνου δόξης αὐτοῦ. <sup>32</sup>καὶ συναχθήσεται  
ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ  
αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει  
τὰ πρόβατα ἀπὸ τῶν ἐρίφων. <sup>33</sup>Καὶ στήσει  
τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια  
ἐξ εὐωνύμων. <sup>34</sup>Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ  
δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρός  
μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν  
βασίλειαν ἀπὸ καταβολῆς κόσμου. <sup>35</sup>Ἐπείν-  
ασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα,  
καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ  
με· <sup>36</sup>γυμνὸς, καὶ περιεβάλετέ με· ἡσθένησα,  
καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ  
ἤλθετε πρὸς με. <sup>37</sup>Τότε ἀποκριθήσονται αὐτῷ  
οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε εἶδομεν  
πεινῶντα καὶ ἐθρέψαμεν; ἢ διψῶντα καὶ  
ἐποτίσαμεν; <sup>38</sup>πότε δέ σε εἶδομεν ξένον καὶ  
συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν;  
<sup>39</sup>πότε δέ σε εἶδομεν ἀσθενῆ ἢ ἐν φυλακῇ καὶ  
ἤλθομεν πρὸς σε; <sup>40</sup>Καὶ ἀποκριθεὶς ὁ βασιλεὺς

ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. <sup>41</sup>Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. <sup>42</sup>Ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· <sup>43</sup>ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. <sup>44</sup>Τότε ἀποκριθήσονται καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι ; <sup>45</sup>Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. <sup>46</sup>Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

**CHAP. XXVI.** <sup>1</sup>ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντα τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ· <sup>2</sup>Οἴδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι.

<sup>3</sup>Τότε συνήχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς

τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου  
 Καϊάφα, <sup>4</sup>καὶ συνεβουλεύσαντο, ἵνα τὸν  
 Ἰησοῦν δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν.  
<sup>5</sup>Ἐλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος  
 γένηται ἐν τῷ λαῷ. <sup>6</sup>Τοῦ δὲ Ἰησοῦ γενομένου  
 ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,  
<sup>7</sup>προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου  
 ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν  
 κεφαλὴν αὐτοῦ ἀνακειμένου. <sup>8</sup>Ἰδόντες δὲ οἱ  
 μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες· Εἰς τί  
 ἡ ἀπώλεια αὕτη; <sup>9</sup>ἠδύνατο γὰρ τοῦτο πραθ-  
 ῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς. <sup>10</sup>Γνοὺς δὲ  
 ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί κόπους παρέχετε  
 τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς  
 ἐμέ. <sup>11</sup>Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ'  
 ἑαυτῶν· ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>12</sup>Βαλοῦσα  
 γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου  
 πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. <sup>13</sup>Ἀμὴν  
 λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον  
 τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ  
 ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. <sup>14</sup>Τότε  
 πορευθεῖς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας  
 Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς <sup>15</sup>εἶπε· Τί  
 θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν;  
 οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. <sup>16</sup>Καὶ  
 ἀπὸ τότε ἐζήτει εὐκαιρίαν, ἵνα αὐτὸν παραδῇ.

17 Τῇ δὲ πρώτῃ τῶν ἁζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα ;  
 18 Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἵπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.  
 19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· καὶ ἡτοίμασαν τὸ πάσχα.  
 20 Ὁ ψίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα. 21 Καὶ ἐσθιόντων αὐτῶν, εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με.  
 22 Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν· Μήτι ἐγὼ εἰμι, Κύριε ;  
 23 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα οὗτός με παραδώσει. 24 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. 25 Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδιδούς αὐτὸν, εἶπε· Μήτι ἐγὼ εἰμι, Ῥαββί ; Λέγει αὐτῷ· Σὺ εἶπας. 26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ εὐλογήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά

μου. <sup>27</sup>Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες. <sup>28</sup>Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. <sup>29</sup>Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῶ ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

<sup>30</sup>Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

<sup>31</sup>ΤΟΤΕ λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς. <sup>32</sup>Μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>33</sup>Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. <sup>34</sup>Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. <sup>35</sup>Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

<sup>36</sup>Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς

χωρίον λεγόμενον Γεθσημανή, καὶ λέγει τοῖς  
 μαθηταῖς· Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν  
 προσεύξωμαι ἐκεῖ. <sup>37</sup>Καὶ παραλαβὼν τὸν  
 Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο  
 λυπεῖσθαι καὶ ἀδημονεῖν. <sup>38</sup>Τότε λέγει αὐτοῖς  
 Περιλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου·  
 μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. <sup>39</sup>Καὶ  
 προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ,  
 προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ  
 δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον  
 τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.  
<sup>40</sup>Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει  
 αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ·  
 Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι  
 μετ' ἐμοῦ ; <sup>41</sup>γρηγορεῖτε καὶ προσεύχεσθε, ἵνα  
 μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα  
 πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. <sup>42</sup>Πάλιν ἐκ  
 δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ  
 μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθ-  
 εῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πῖω, γενηθήτω τὸ  
 θέλημά σου. <sup>43</sup>Καὶ ἐλθὼν εὕρισκει αὐτοὺς  
 πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ  
 ὀφθαλμοὶ βεβαρημένοι. <sup>44</sup>Καὶ ἀφεὶς αὐτοὺς,  
 ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν  
 αὐτὸν λόγον εἰπὼν· <sup>45</sup>τότε ἔρχεται πρὸς τοὺς  
 μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· Καθεύδετε

τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν. <sup>46</sup> Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.

<sup>47</sup> Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας, εἰς τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup> Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. <sup>49</sup> Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. <sup>50</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. <sup>51</sup> Καὶ, ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. <sup>52</sup> Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. <sup>53</sup> Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; <sup>54</sup> Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι; <sup>55</sup> Ἐν ἐκείνῃ τῇ ὥρᾳ

εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με ; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμενη διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. <sup>56</sup>Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον.

<sup>57</sup>Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. <sup>58</sup>Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. <sup>59</sup>Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι. <sup>60</sup>Καὶ οὐχ εὗρον, πολλῶν ψευδομαρτύρων προσελθόντων. Ὅστερον δὲ προσελθόντες δύο ψευδομάρτυρες <sup>61</sup>εἶπον· Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. <sup>62</sup>Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη ; τί οὗτοί σου καταμαρτυροῦσιν ; <sup>63</sup>Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπης, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ



Θεοῦ. <sup>64</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>65</sup>Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· Ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. <sup>66</sup>Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον· Ἐνοχος θανάτου ἐστί. <sup>67</sup>Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, <sup>68</sup>λέγοντες· Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖσας σε;

<sup>69</sup>Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. <sup>70</sup>Ὁ δὲ ἠρνήσατο ἔμπροσθεν αὐτῶν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. <sup>71</sup>Εξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. <sup>72</sup>Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. <sup>73</sup>Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. <sup>74</sup>Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν

ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.  
 75 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ  
 Ἰησοῦ εἰρηκότος αὐτῷ· Ὅτι, πρὶν ἀλέκτορα  
 φωνῆσαι, τρεῖς ἀπαρνήσῃ με. Καὶ ἐξελθὼν  
 ἔξω ἔκλαυσε πικρῶς.

**CHAP. XXVII.** 1 ΠΡΩΙΑΣ δὲ γενομένης,  
 συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ  
 πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε  
 θανατῶσαι αὐτόν. 2 Καὶ δήσαντες αὐτὸν  
 ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ  
 Πιλάτῳ τῷ ἡγεμόνι. 3 Τότε ἰδὼν Ἰούδας ὁ  
 παραδιδὼν αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς  
 ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερ-  
 εῦσι καὶ τοῖς πρεσβυτέροις, 4 λέγων· Ἡμαρτ-  
 ον, παραδὼν αἷμα ἀθῶον. Οἱ δὲ εἶπον· Τί  
 πρὸς ἡμᾶς; σὺ ὄψει. 5 Καὶ ρίψας τὰ ἀργύρια  
 ἐν τῷ ναῷ ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγαγον.  
 6 Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον·  
 Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ  
 τιμὴ αἵματός ἐστι. 7 Συμβούλιον δὲ λαβόντες  
 ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως  
 εἰς ταφὴν τοῖς ξένοις. 8 Διὸ ἐκλήθη ὁ ἀγρὸς  
 ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον.  
 9 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ  
 προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα  
 ἀργύρια τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμ-

ἦσαντο ἀπὸ υἱῶν Ἰσραὴλ, <sup>10</sup>καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως· καθὰ συνέταξέ μοι Κύριος. <sup>11</sup>Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. <sup>12</sup>Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. <sup>13</sup>Τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; <sup>14</sup>Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν. <sup>15</sup>Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον. <sup>16</sup>Εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν. <sup>17</sup>Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; <sup>18</sup>Ἡ δει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. <sup>19</sup>Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα· Μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. <sup>20</sup>Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. <sup>21</sup>Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα

θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον· Βαραββᾶν. <sup>22</sup>Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ πάντες· Σταυρωθήτω. <sup>23</sup>Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω. <sup>24</sup>Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὀφείθετε. <sup>25</sup>Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. <sup>26</sup>Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν, ἵνα σταυρωθῇ. <sup>27</sup>ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. <sup>28</sup>Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. <sup>29</sup>Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξίαν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>30</sup>Καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλῆν αὐτοῦ. <sup>31</sup>Καὶ ὅτε ἐνέπαιζαν αὐτῷ,

ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.

32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος κρανίου τόπος, 34 ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. 35 Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.] 36 Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ΟΥΤΟΣ ἜΣΤΙΝ ἸΗΣΟΥΣ Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί· εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ εὐωνύμων. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, 40 καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. 41 Ὁμοίως δὲ καὶ οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ

πρεσβυτέρων ἔλεγον· <sup>42</sup> Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ βασιλεὺς Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. <sup>43</sup> Πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν· εἶπε γάρ· Ὅτι Θεοῦ εἰμι υἱός. <sup>44</sup> Τὸ δ' αὐτὸ καὶ οἱ λησται, οἱ συσταυρωθέντες αὐτῷ, ὠνείδιζον αὐτόν. <sup>45</sup> Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης· <sup>46</sup> περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἥλι, ἡλὶ, λαμμὰ σαβαχθανί; τοῦτ' ἔστι· Θεέ μου, Θεέ μου, ἵνατί με ἐγκατέλιπες; <sup>47</sup> Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων, ἀκούσαντες, ἔλεγον· Ὅτι Ἥλιαν φωνεῖ οὗτος. <sup>48</sup> Καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν. <sup>49</sup> Οἱ δὲ λοιποὶ ἔλεγον· Ἄφες ἴδωμεν, εἰ ἔρχεται Ἥλιος σώσων αὐτόν. <sup>50</sup> Ὁ δὲ Ἰησοῦς, πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα. <sup>51</sup> Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, <sup>52</sup> καὶ τὰ μνημεῖα ἀνεφύχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, <sup>53</sup> καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς

τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.  
<sup>54</sup>Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ  
 τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν  
 καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγ-  
 οντες· Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. <sup>55</sup>Ἦσαν  
 δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεω-  
 οῦσαι· αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ  
 τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· <sup>56</sup>ἐν αἷς  
 ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ  
 Ἰακώβου καὶ Ἰωσήφ μήτηρ, καὶ ἡ μήτηρ τῶν  
 υἱῶν Ζεβεδαίου.

<sup>57</sup>ΟΨΙΑΣ δὲ γενομένης, ἦλθεν ἄνθρωπος  
 πλούσιος ἀπὸ Ἀριμαθαίας τοῦνομα Ἰωσήφ, ὃς  
 καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ. <sup>58</sup>Οὗτος  
 προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ  
 Ἰησοῦ· τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι  
 τὸ σῶμα. <sup>59</sup>Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ  
 ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ· <sup>60</sup>καὶ ἔθηκεν  
 αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμ-  
 ησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον τῇ  
 θύρᾳ τοῦ μνημείου, ἀπῆλθεν. <sup>61</sup>Ἦν δὲ ἐκεῖ  
 Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία  
 καθήμεναι ἀπέναντι τοῦ τάφου. <sup>62</sup>Τῇ δὲ  
 ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν,  
 συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι  
 πρὸς Πιλάτον, <sup>63</sup>λέγοντες· Κύριε, ἐμνήσθ-

ημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. <sup>64</sup>Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ· Ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. <sup>65</sup>Ἐφη αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστωδία· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. <sup>66</sup>Οἱ δὲ προευθέντες ἡσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

**CHAP. XXVIII.** ἮΨΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. <sup>2</sup>Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. <sup>3</sup>Ἦν δὲ ἡ ιδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσει χιών. <sup>4</sup>Απὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὥσει νεκροί. <sup>5</sup>Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξί· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. <sup>6</sup>Οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, καθὼς εἶπε· δεῦτε, ἴδετε τὸν τόπον, ὅπου ἔκειτο ὁ Κύριος. <sup>7</sup>Καὶ



ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ, εἶπον ὑμῖν. <sup>8</sup>Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. <sup>9</sup>Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. <sup>10</sup>Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.

<sup>11</sup>Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. <sup>12</sup>Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, <sup>13</sup>λέγοντες· Εἶπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. <sup>14</sup>Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. <sup>15</sup>Οἱ δὲ, λαβόντες τὰ ἀργύρια, ἐποίησαν ὥς ἐδιδάχθησαν, καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

<sup>16</sup>Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος, οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. <sup>17</sup>Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. <sup>18</sup>Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. <sup>19</sup>Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, <sup>20</sup>διδάσκοντες αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετειλάμην ὑμῖν· καὶ, ἰδού, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

# VOCABULARY.

## ABBREVIATIONS.

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acc. . . . .	accusative.	m. or masc. . . . .	masculine.
act. . . . .	active.	mid. . . . .	middle.
adj. . . . .	adjective.	n. or neut. . . . .	neuter.
adv. . . . .	adverb.	neg. . . . .	negative.
aor. . . . .	aorist.	nom. . . . .	nominative.
art. . . . .	article.	opp. . . . .	{ opposite or op- posed to.
cf. . . . .	compare.	opt. . . . .	
comp. . . . .	comparative.	P. or part. . . . .	optative.
conj. . . . .	conjunction.	p. or perf. . . . .	participle.
contr. . . . .	contracted.	pass. . . . .	perfect.
dat. . . . .	dative.	pluperf. . . . .	passive.
dem. or de- } monstr. . . . }	demonstrative.	plur. . . . .	pluperfect.
Eng. . . . .	English.	poss. . . . .	plural.
et al. . . . .	et aliter.	pres. . . . .	possessive.
etym. . . . .	etymology.	prob. . . . .	present.
f. (with subst.) }	feminine.	pron. . . . .	probably.
adj. or pron.) }		prps. . . . .	pronoun.
f. (with verb) }	future.	q.v. . . . .	perhaps.
or fut. . . . }		rel. . . . .	quod vide.
folld. . . . .	followed.	S. or Sans. . . . .	relative.
follg. . . . .	following.	sing. . . . .	Sanskrit.
fr. . . . .	from.	subj. . . . .	singular.
gen. . . . .	genitive.	subst. . . . .	subjunctive.
gen. omn. . . . .	of all genders.	sup. . . . .	substantive.
Germ. . . . .	German.	v. a. . . . .	superlative.
gov. . . . .	governing.	v. mid. . . . .	verb active.
imperat. . . . .	imperative.	v. n. . . . .	verb middle.
imperf. or imp. . . . .	imperfect.	voc. . . . .	verb neuter.
inf. . . . .	infinitive.	= . . . . .	vocative.
irreg. . . . .	irregular.	LXX . . . . .	equal to.
Lat. . . . .	Latin.		the Septuagint.

N.B. Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (\*) prefixed are the Greek representatives of Hebrew or Chaldee words.

Such *principal tenses* of verbs as are placed within parentheses ( ), do not occur in the Greek Testament.

# VOCABULARY.

N.B.—*Regularly-formed parts of words are not separately given, except for some special reason.*

[For ADDENDA, see p. 271.]

\***Ἀβέλ**, m. indecl. ("A breath of air; Evanescence") *Abel*; the second son of Adam, murdered by his brother Cain.

\***Ἀβιά**, m. indecl. ("Jehovah is Father") *Abia* or *Abijah*; son and successor of Rehoboam, and an ancestor of Joseph, the husband of the Virgin Mary; i. 7; cf. 1 Kings xiv. 81; 2 Chron. xii. 16.

\***Ἀβιούδ**, m. indecl. (prob. "Father is renown") *Abiud*; the son of Zorobābel, and an ancestor of Joseph, the husband of the Virgin Mary; i. 13.

\***Ἀβραάμ**, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

**ἀ-γαθός**, ἡ, όν, adj.: 1. *Good*, in the fullest acceptance of the term.—As Subst.: a. **ἀγαθοί**, ών, m. plur. *Good persons, the good*; v. 45; but at xxii. 10 **ἀγαθούς** is an adj.—b. **ἀγαθόν**, οὔ, n. With *St. Matt.*

art. prefixed: *Goodness*; xix. 17; see 1. δ, no. 10.—c. **ἀγαθά**, ών, n. plur. *Good things*.—2. *Good, kind, benevolent, merciful*. (Comp.: κρείσσων; Sup.: κράτιστος) [**γαθ**, like Germ. "gut," Eng. "good"; akin to Sans. part. *kyāt-a*, fr. root **कृ**, in original force of "to shine"; ἀ is an inseparable prefix].

**ἀγαλλῖσθε**, 2. pers. plur. pres. imperat. mid. of **ἀγαλλῖω**.

(**ἀγαλλ-ῖάω -ῖώ**), 1. aor. **ἡγαλλῖσα**, v. n. [a late and strengthened form of **ἀγάλλομαι**, "to rejoice or exult"] 1. *To rejoice, or exult, exceedingly; to delight greatly*.—2. Mid.: **ἀγαλλ-ῖσθαι -ῖώμαι**, (f. **ἀγαλλῖσσομαι**), 1. aor. **ἡγαλλῖσάμην**, 1. aor. pass. in mid. force, **ἡγαλλῖσθην** and **ἡγαλλῖσθην**, *To delight one's self greatly or exceedingly, to rejoice*.

**ἀγαν-ακτ-έω -ῶ**, (f. **ἀγαν-ακτῶ**), 1. aor. **ἡγανάκτησα**,

v. n. [prob. for ἀγαν-αχθ-έω; fr. ἀγαν, in "strengthening" force; ἀχθ-ος, "a burden"] ("To have a heavy (mental) burden," etc.; hence) *To be deeply grieved or vexed; to be displeased, etc.*

ἀγαπᾶτε, 2. pers. plur. pres. imperat.; v. 44.

ἀ-γάπ-άω -ῶ, f. ἀγαπήσω, p. ἡγάπηκα, 1. aor. ἡγάπησα, v. a. ("To desire or long for"; hence) *To love* [prob. akin to Sans. root कृप, "to desire"; ἀ is a prefix; cf. ἀγαθός].

ἀγαπ-η, ης, f. [ἀγαπ-άω, "to love"] ("A loving"; hence) *Love.*

ἀγαπ-ητός, ητή, ητόν, adj. [ἀγαπ-άω, "to love"] *Loved, beloved.*

ἀγγᾶρ-εύω, f. ἀγγαρεύσω, v. a. [ἀγγᾶρ-ος (Persian word), "a mounted courier"; one of a body of men kept at regular stations in Persia for the purpose of forwarding the royal despatches, and possessing the power of enforcing assistance when needed] ("To act the part of an ἀγγαρος"; hence) *To force, compel one to do something; to impress one into service, etc.*;—at v. 41 folld. by acc. of person and acc. of "measure of space."

ἀγγεῖον, ου, n. [another form of ἀγγος, "a vessel or utensil"] *A vessel, or utensil, of any kind, such as a pan,*

*jar, pail*;—at xiii. 48 for fish; at xxv. 4 for oil.

ἄγγελ-ος, ου, m. [ἀγγέλλω, "to carry a message"] 1. *A messenger, etc.*—2. *An angel* of God.—3. *A wicked or fallen angel*; xxv. 41.

ἀγ-έλη, έλης, f. [ἀγ-ω, "to drive"] ("That which is driven"; hence) *Of swine: A herd.*

ἀγί-ᾱζω, 1. aor. ἡγίασα, v. a. [ἀγί-ός, "holy"] ("To make ἅγιός"; hence) *To hallow, sanctify, etc.*—Pass.: ἀγί-ᾱζομαι, p. ἡγίασμαι, 1. aor. ἡγιάσθην.

ἀγιασθήτω, 3. pers. sing. 1. aor. imperat. pass. of ἀγί-ᾱζω.

ἀγ-ίος, ίδ, ιόν, adj. ("To be adored or worshipped"; hence) *Holy, sanctified, consecrated* to God or His service:—ἀγία πόλις = Jerusalem, iv. 5; xxvii. 53:—ἅγιος τόπος = the Temple at Jerusalem, xxiv. 16.—As Subst.: a. ἀγίός, ου, m. *A holy person, a saint*; xxvii. 52.—b. ἅγιόν, ου, n. *A holy, or consecrated, thing*:—τὸ ἅγιόν, the holy thing, i. e. *anything hallowed or consecrated*, vii. 6 [akin to Sans. root याज, "to adore, or worship," the deities].

ἀγκ-ιστρον, ιστρον, n. ("That which is bent or curved"; hence) *A hook* [akin to Sans. root अङ्क, "to bend

or curve"; whence *añka*, "a hook"; Gr. ἀγκ-ῦλος, "hooked, curved"].

ἄ-γνᾶφ-ος, ον, adj. [ἄ, "negative"; γνᾶφ-ω (= κνᾶπτω), "to full or dress" cloth] ("Not fulled or dressed"; hence) Of cloth: *New*.

ἄ-γορ-ά, ἄς, f. [for ἀγερ-ά; fr. ἀγείρω, "to collect, assemble," through verbal root ἀγερ] ("An assembling"; hence, "an assembly"; hence, "a place of assembly"; hence) *A market-place, market*.

ἄγορ-ᾱίω, f. ἀγοράσω, (p. ἡγόρακα), 1. aor. ἡγόρασα, v. a. [ἀγορ-ά, "a market"] ("To market"; hence) *To buy, purchase, procure by purchase*.

ἄγρ-ιος, ἱα, ἰον, adj. [ἀγρ-ός, "a field"] ("Pertaining to ἀγρός"; hence) Of honey: *Found in the fields or country, wild*; as opposed to that obtained from hives.

ἄγρ-ός, οὔ, m.: 1. *A field*, esp. of arable land.—2. Plur.: *Lands, property in land*.—3. *The country* [akin to Sans. *agr-a*; cf. Lat. *ager*, *agr-i*; Eng. "acre"].

ἄγ-ω, f. ἄξω, (p. ἤχα, later ἀήοχα), 2. aor. ἤγαγον, v. a. and n.: 1. Act.: *To bring, lead*, etc.—2. Neut.: *ἄγωμεν, Let us go, let us depart*.—In Greek, as well as in Latin, the first person plur. Subj. is at times used to express exhorta-

tion or admonition.—3. Pass.: ἄγ-ομαι, (p. ἤγμαι), 1. aor. ἤχθην, 1. fut. ἀχθήσομαι: a. *To be led or brought*.—b. *To be celebrated*, or *kept*, as a birth-day; xiv. 6 [akin to Sans. root *ΑJ*, "to drive"; also, "to go"].

ἄ-δελφ-ή, ἥς, f. ("One of the same womb"; hence) 1. *A sister*.—2. *A kinswoman* [inseparable prefix ἄ, akin to Sans. *sa* (in first part of compound words), "same"; δελφ-ύς, "a womb"; akin to Sans. *garbh-a*].

ἄ-δελφ-ός, οὔ, m. [id.] 1. *A brother*.—2. *A kinsman* [id.].

ἀδμημον-έω -ῶ, v. n. [obsol. ἀδήμων, ἀδήμων-ος, "sore-troubled"] *To be sorely troubled, to be in mental anguish*.

ἄ-δης, ον, m. (*Hades*, the mythic god of the lower world; hence) *The abode of the (unholy) dead, hell*; xvi. 18;—at xi. 23 opposed to οὐρανός with regard to distance from this earth.

ἀδίκ-έω -ῶ, (f. ἀδίκησω, p. ἡδίκηκα), 1. aor. ἡδίκησα, v. a. [ἀδίκ-ος, "unjust"] ("To be unjust to"; hence) *To hurt, harm, injure*.

ἀδίκ-ια, ἱας, f. [id.] ("The quality of the ἀδίκος"; hence) 1. *Injustice, wrong*.—2. *Unrighteousness*.

ἄ-δίκ-ος, ον, adj. [ἄ, "not";

δικ-η, "justice"] ("Not having δικη"; hence) *Unjust* morally; *unrighteous*. — As Subst.: ἄδικοι, ὢν, m. plur. *Unrighteous persons*.

(ἀδυνάτ-τω -ῶ), f. ἀδυνατήσω, v. n. [ἀδυνάτ-ος, "impossible"] *To be impossible*.

ἀ-δύνάτος, δύνάτον, adj. [ἀ, "negative"; δυνάτος (of things), "possible"] *Not possible, impossible*.

ἀετός, οὐ, m. *An eagle*.

ἄζυμ-α, ὢν, n. plur. [ἄζυμος, "unleavened"] ("The unleavened things or cakes"; hence) *The feast of unleavened bread*.

\*Ἀζώρ, m. indecl. *Azor*; a son of Eliakim, and an ancestor of Joseph, the husband of the Virgin Mary; i. 14.

ἀ-θῶ-ος, ὢν, adj. [ἀ, "negative"; θω-ή, "a penalty"] ("Not having θωή"; hence) ("Not deserving a penalty or punishment"; hence) *Guiltless, innocent*.

αἰγ-ῖ-ἄλ-ος, ὢν, m. [αἰγ, a root of αἶσσω, "to rush"; (i) connecting vowel; ἄλς, ἄλ-ός, "the sea"] ("Sea-rushing thing," "that over which the sea rushes or to which it is impetuously carried"; hence) *Sea-shore, beach, strand*.

Αἴγυπτος, ὢν, f. *Egypt*; a country of Africa, to which Joseph fled for refuge when Herod sought to kill the infant

Jesus, and where the Jews had been in bondage for 400 years.

αἷμα, ἄρος, n. *Blood*.

αἱμορρο-έω -ῶ, v. n. [αἱμορρο-ία (quadrisyll.), "a discharge, or flow, of blood"] *To have a discharge, or flow, of blood*.

αἶν-ος, ὢν, m. *Praise* [akin to Sans. root VEN or VĒN, "to praise"].

(αἶπετ-ῖζω), 1. aor. ἡπέτισα, v. a. [αἶπετός, "chosen"] *To choose, select*.

αἶρω, f. ἀρῶ, p. ἤρκα, 1. aor. ἤρα, v. a.: 1. *To raise, to take or lift up*.—2. *To carry, bear, take, etc.*—3. *To take away, remove*.—4. With ἀπό: *To take away from, i. e. to deprive of*.—Pass.: αἰρομαι, p. ἤρμαι, 1. aor. ἤρθην, 1. fut. ἀρθήσομαι.

αἰτέιτε, contr. 2. pers. plur. pres. imperat. of αἰτέω; vii. 7.

αἰτέω -ῶ, f. αἰτήσω, p. ἤτηκα, 1. aor. ἤτησα, v. a. and n.: 1. Act.: a. With Acc. of thing: *To ask for*.—b. With Acc. of person: *To ask of, to ask*.—c. With Acc. of person and Acc. of thing: *To ask one for something; to ask something of, or from, one*.—2. Neut.: *To ask, make a request, etc.*—3. Mid.: αἰτέομαι -οῦμαι, f. αἰτήσομαι, 1. aor. ἤτησάμην: a. With Acc.: *To ask for something for one's*



own self; to request, beg for.—b. Alone: To make a request or entreaty; to beg a favour, etc. [akin to Sans. root YĀCH, "to ask"].

αἰτία, as, f.: 1. A cause, reason, ground, etc.—2. A charge, accusation.

αἰών, ōnos, m.: 1. Life-time, life.—2. An age, generation, period of time.—3. The world as it now is.—4. An infinite space of time, eternity [akin to Sans. āyus, "life"].

αἰών-ιος, ἰον, adj. [αἰών, "eternity"; see αἰών, no. 4] ("Pertaining to αἰών"; hence) *Eternal, everlasting.*

ἀκαθαρ-σία, σίας, f. [for ἀκάθαρτ-σία; fr. ἀκάθαρτ-ος, "impure, unclean"] ("The state, or condition, of the ἀκάθαρτος"; hence) *Impurity, uncleanness, foulness, filth.*

ἀ-κάθαρ-τος, τον, adj. [ἀ, "negative"; καθαίρω, "to cleanse"; through verbal root καθαρ] ("Not cleansed"; hence) *Morally: Unclean, impure; in St. Matthew only of unclean spirits.*

ἀκ-ανθ-α, ης, f. [prob. ἀκ-ή, "a sharp point"; ἄνθ-ος, "a flower"] ("That which has sharp points and flowers"; i. e.) *A thorn-tree, thorn-bush, a thorn.*

ἀ-καρπ-ος, ον, adj. [ἀ, "negative"; καρπ-ός, "fruit"] ("Not having καρπός"; hence)

*Without fruit, barren, unfruitful.*

ἀ-κέρ-αιος, αιον, adj. [ἀ, "negative"; κερ-δννῦμι, "to mix"] ("Unmixed"; hence) *Guileless, harmless.*

ἀκμήν, adv. [adverbial acc. of ἀκμή, in force of "the time, the particular time"] ("Up to the time"; hence) *As yet, still.*

ἀκο-ή, ης, f. [ἀκο-ύω, "to hear"] ("A hearing"; hence, (act.) "that which hears"; (pass.) "that which is heard"; hence) 1. A report, rumour.—2. Fame, etc.

ἀκολουθεῖν, ἀκολουθεῖτω, 2. and 3. pers. sing. pres. imperat. of ἀκολουθεῖω.

ἀκολουθ-έω -ῶ, f. ἀκολουθήσω, p. ἠκολούθηκα, 1. aor. ἠκολούθησα, v. n. [ἀκόλουθ-ος, "following"] *To follow;—mostly with Dat.;—at x. 38 with ὀπίσω; at xxi. 9 alone.*

ἀκολουθήσω, fut. ind. of ἀκολουθεῖω.

ἀκούετε, 2. pers. plur. pres. imperat. of ἀκούω; xv. 10.

ἀκούω, f. ἀκούσω and ἀκούσομαι, p. ἀκήκοα, 1. aor. ἤκουσα, v. a. and n.: 1. Act.: a. With Acc. of thing; or Gen. of person or thing: *To hear.*—b. With Acc. of thing: *To hear of.*—c. With Gen. of person: *To hear or heed; to attend, or give ear, to one.*—2. Neut.: a. *To hear.*—b. *To*

*hear*, i. e. *have*, or *possess*, the *faculty of hearing*.—c. *To attend, give ear*.—Pass.: ἀκούομαι, (p. ἡκουσμαι), 1. aor. ἡκούσθην, 1. f. ἀκουσθήσομαι [prob. to be divided ἀ-κο-ύω; fr. ἀ, inseparable prefix, in “strengthening” force; root κο, found in κο-έω, “to hear, perceive”].

ἀκριβ-όω -ῶ, f. ἀκριβώσω, p. ἡκριβωκα, 1. aor. ἡκριβωσα, v. a. [ἀκριβ-ής, “accurate”] *To examine, or investigate, accurately; to ascertain by inquiry, to inquire diligently about.*

ἀκριβ-ῶς, adv. [id.] (“After the manner of the ἀκριβής”; hence) *Accurately, exactly, closely.*

ἀκρίς, ἰδος, f. *A locust.*

ἄκρ-ον, ον, n. [ἄκρ-ος, “highest”; hence, “furthest”] *Furthest point, extremity, end.*

ἄκ-ρος, ρα, ρον, adj. [ἄκ-ή, “a point”] (“Pointed”; hence) 1. *Highest*.—2. a. *Furthest*.—b. *The furthest part of that to which it is in attribution.*

ἀκῦρ-όω -ῶ, 1. aor. ἡκύρωσα, v. a. [ἄκῦρ-ος, “without authority or validity”] (“To render ἀκῦρος”; hence) *To deprive of authority, etc.; to invalidate, make of no effect.*

ἀλάβαστρον, ον, n. (“Alabaster”; hence) *An alabaster box, casket, etc., for unguents.*

ἅλ-ας, ἄτος, n. *Salt* [like ἅλ-ς, akin to Sans. *sar-a*; cf. Lat. *sal*; Eng. *salt*].

ἀ-λείφ-ω, (f. ἀλείψω), p. ἡλειφα, 1. aor. ἡλειψα, v. a. 1. *To anoint*.—2. Mid.: ἀ-λείφομαι, f. ἀλείψομαι, 1. aor. ἡλειψάμην, *To anoint* for one’s self or as one’s own especial act [akin to Sans. root *LIP*, “to anoint”; ἀ is an inseparable prefix without force; cf. ἀ-γάθ-ός].

ἀλειψαι, 2. pers. sing. 1. aor. imperat. mid. of ἀλείφω.

ἀλέκτωρ, ορος, m. *A cock.*

ἅλ-ευρον, εύρον, n. [ἅλ-έω, “to grind”] (“The ground thing”; hence) *Fine meal, wheaten flour.*

ἀλήθ-εια, είας, f. [ἀληθ-ής, “true”] (“The quality of the ἀληθής”; hence) *Truth.*

ἀλήθω (found only in pres., imperf., and pres. part.;—in pres. part. alone in Gr. Test.), v. n. *To grind.*

ἀληθ-ῶς, adv. [ἀληθ-ής, “true”] (“After the manner of the ἀληθής”; hence) *Truly, in truth.*

ἅλ-ιεύς, ἱέως, m. [ἅλς, ἅλ-ός, “the sea”] (“The one pertaining to ἅλς”; hence) *A fisherman, fisher.*

(ἀλιζω), f. pass. ἀλισθήσομαι, v. a. [ἅλ-ς, ἅλ-ές, “salt”] *To salt*.—Pass.: *To be salted.*

1. ἁλλά, conj. [originally

neut. acc. plur. of ἄλλος, "another," with the accent changed] ("In another way, otherwise"; hence) 1. *But.*—2. *Except, only.*

2. ἄλλα, neut. nom. and acc. plur. of ἄλλος.

ἄλλ-ήλ-ων, pron. plur. without nom. [reduplicated and changed fr. ἄλλ-ος, "another"] *Of, etc., one another.*

ἄλλ-ος, η, ο, pron. adj. : 1. Sing. : a. *Another, other.*—As Subst. : ἄλλος, ου, m. *Another man, another.*—b. Repeated, whether as adj. or subst., and whether in the same or a different case : *One . . . another.*—2. Plur. : *Other.*—As Subst. : a. ἄλλοι, ων, m. : (a) *Alone : Other men, others.*—(b) Repeated : *Some . . . others.*—b. ἄλλα, ων, n. *Other things* [akin to Sans. *an-ya*, "other"].

ἄλλ-ότριοις, οτρία, ότρίον, adj. [ἄλλος, "another"] *Foreign, strange, alien, not of one's own country.*—As Subst. : ἄλλότριοι, ων, m. plur. *Foreigners, strangers ;* xvii. 25, 26.

\*Ἀλφαῖος, ου, m. *Alphæus* (otherwise called Cleopas); the brother of Joseph the husband of the mother of Jesus, and the father of James the Less and of Joses.

ἄλων, ωνος, f. *A threshing-floor.*

ἀλώπηξ, εκος, f. *A fox.*

ἄμα, prep. gov. dat. : 1. *Along with, together with ;* xiii. 29.—2. Of time : *At the same time with, at ;*—at xx. 1 joined to adv. *πρωτ.*

ἁμαρτ-ᾶνω, (f. ἁμαρτήσομαι, later) ἁμαρτήσω, 1. aor. ἡμάρτησα, 2. aor. ἡμαρτον, v. n. *To do wrong or amiss ; to commit sin, to sin.*

ἁμαρτήσω, fut. ind. of ἁμαρτᾶνω, xviii. 21 ;—1. aor. subj. of ἁμαρτᾶνω, xviii. 15.

ἁμαρτ-ια, ιας, f. [ἁμαρτᾶνω, "to sin"] ("The act of sinning"; hence) 1. *Sin, generally.*—2. Plur. : *Sins ;* i. e. various acts or forms of sin.

ἁμαρτ-ωλός, ωλόν, adj. [id.] *Sinning, sinful.*—As Subst. : a. ἁμαρτωλός, ου, m. *A sinful person, a sinner ;*—in St. Matthew only in plur.—b. Plur. : ἁμαρτωλοί, ων, m. As a designation of the Gentiles : *Sinners ;* xxvi. 45.

ἁμελ-έω -ῶ, f. ἁμελήσω, (p. ἡμέληκα), 1. aor. ἡμέλησα, v. n. [ἁμελ-ής, "careless"] *To be careless, negligent, heedless.*

ἁ-μέριμν-ος, ον, adj. [ἁ, "negative"; μέριμν-α, "anxious care"] ("Not having μέριμνα"; hence) *Free from anxious care or anxiety ; free from alarm, unconcerned.*

\*ἁμῆν, adv. : 1. At the beginning of a sentence : *In truth, of a truth, verily.*—2.

At the end of a sentence: *So may, or let, it be; amen.*

\***Ἀμινᾶδάβ**, m. indecl. (prob. "Voluntary People") *Amin-adab*; son of Aram, and an ancestor of Joseph, the husband of the Virgin Mary; i. 4;—see 1 Chron. ii. 10.

**ἄμμος**, ov, f. *Sand*.

**ἄμπελος**, ov, f. [prob. fr. ἀμπ-ί, Æolic form of ἀμφ-ί, "around"; ἔλ, root of ἐλ-ίσσω, "to roll or wind"] ("That which rolls itself, or winds, around"; hence) *A vine*, as twining its tendrils around trees, etc., for support.

**ἄμπελ-ών**, ὦνος, m. [ἄμπελος, "a vine"] ("The thing having ἄμπελος"; hence) *A vineyard*.

**ἀμφί-βλη-στρον**, στρον, n. [ἀμφί, "around"; βλη, a root of βάλλω, "to throw," etc.] ("That which is made for throwing around"; hence) *A casting-net; a fishing-net; a seine*, etc.

**ἀμφί-έννυμι**, (f. ἀμφί-έσω and ἀμφίῳ), v. a. [ἀμφί, "around"; ἔννυμι, "to put clothes on" another] 1. Act.: ("To put clothes on and around" another; hence) *To clothe*, i. e. of grass as Object; *to adorn, invest with beauty*; vi. 30.—2. Pass.: p. ἡμφίεσμαι, *To be clothed or clad*.

**ἀμφ-ότερος**, στέρα, ὅτερον, adj. [ἄμφ-ω, "both"] ("Be-

longing to ἄμφω"; hence) *Both*;—at ix. 17 supply αὐτοί (= οἶνος καὶ ἄσκολ) with ἀμφότεροι;—at xv. 14 supply αὐτοί (= τυφλοί) with ἀμφότεροι.—As Subst.: ἀμφότερα, ων, n. *Both things; both of two things*.

\***Ἀμών**, m. indecl. ("Builder or Architect") *Amon*; a son of Manasses king of Judah, whom he succeeded B.C. 642 according to some; according to others B.C. 644; see 2 Kings xxi. 19; 2 Chron. xxxiii. 20. Amon was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

1. ἄν, conj. = 1. ἐάν. *If*; see ἐάν.

2. ἄν, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all mood, except the Imperative): a. With 1. aor. Indic.: *Could have, should have*.—b. With Subj., the force of ἄν is thrown on some preceding conjunction, or some relative word; see below, no. 2.—2. With Relative pronouns, adverbs, conjunctions, etc.: ὅς ἄν, *whoever, whosoever*; ὅπου ἄν, *wherever*; ὥς ἄν, *until, what ever time it be (that)*; ὅσοι ἄν, *how many soever, as many soever as*.

ἀνά, prep. gov. acc. ("Up, up along"; hence) 1. *Through*,

throughout, in.--2. Distributively: *Apiece*.

**ἀνα-βαίνω**, f. ἀνα-βήσομαι, p. ἀνα-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνά, "up"; βαίνω, "to go"] 1. *To go up* from a place, etc.—2. *To go up* into or upon; *to mount, ascend, climb up*.—3. Of a ship, etc.: *To go on board, embark*.—4. Of a fish: *To come up* from the water; xvii. 27.

**ἀναβάς**, ἄσα, ἀν, P. 2. aor. of ἀναβαίνω.

**ἀνα-βλέπω**, (f. ἀνα-βλέψω), 1. aor. ἀν-έβλεψα, v. n. [ἀνά; βλέπω, "to look or see"] 1. [ἀνά, "up, upwards"] a. *To look up* or upwards.—b. *To lift up the eyes*.—2. [ἀνά, denoting "repetition"] *To see again, to recover sight*.

(ἀνά-βοάω -ῶ, f. ἀνα-βοήσομαι), 1. aor. ἀν-εβόησα, v. n. [ἀνά, in "augmentative" force; βοάω, "to cry out"] *To cry out aloud, to shout out*, etc.

**ἀνά-γινώσκω**, (f. ἀνα-γνώσομαι, p. ἀν-έγνωκα), 2. aor. ἀν-έγγων, v. a. and n. [ἀνά, denoting "repetition"; γινώσκω, "to know"] ("To know again"; hence) Of written characters: *To read*.

**ἀναγκ-ᾶζω**, (f. ἀναγκᾶσω, p. ἡνάγκᾶκα), v. a. [ἀνάγκη, "constraint, necessity"] ("To make" something "a necessity"; hence) *To constrain, force, compel*.

**ἀνάγκη**, ης, f. *Need, necessity*.

**ἀν-ἄγω**, (f. ἀν-ἄξω), 2. aor. ἀν-ήγαγον, v. a. [ἀν-ά, "up"; ἄγω, "to lead"] 1. *To lead, carry, or bring up*.—2. Pass.: ἀν-άγομαι, 1. aor. ἀν-ήχθην.

**ἀν-αίρέω -αιρῶ**, f. ἀν-αιρήσω, (p. ἀν-ήρηκα), 2. aor. ἀν-εἶλον, v. a. [ἀνά, "up"; αἰρέω, "to take"] ("To take up"; hence) *To take away, make away with, destroy*.

**ἀν-αἰτί-ος**, ον, adj. [ἀν, "negative" particle; αἰτί-α, "a fault"] ("Not having αἰτία"; hence) *Faultless, blameless, guiltless*.

(ἀνά-κάμπτω), f. ἀνά-κάμψω, 1. aor. ἀν-έκαμψα, v. n. [ἀνά, "back"; κάμπτω, "to bend"] ("To bend back"; hence, in reflexive or neut. force, "to bend one's self, or bend, back"; hence) *To turn back, return*.

**ἀνά-κειμαι**, v. n. [ἀνά, "backwards, back"; κείμαι, "to lie" at table, etc.] ("To lie back"; hence) *To recline on a couch at table*.

**ἀνάκειμενος**, η, ον, P. pres. of ἀνάκειμαι.—As Subst.: ἀνάκειμενοι, ον, m. plur.: *Guests at a feast*.

**ἀνακλιθῆναι**, ἀνακλιθήσομαι, 1. aor. inf. pass., and 1. fut. ind. pass. of ἀνακλίνω.

**ἀνα-κλίνω**, f. ἀνα-κλίνω, 1. aor. ἀν-έκλινα, v. a. [ἀνά, "backwards, back"; κλίνω,

"to make to bend"] ("To make to bend backwards"; hence) 1. Act.: *To make to lie down, or recline, at table, etc.*—2. Pass. in Mid. force: (*ἀνα-κλῖνομαι*), 1. aor. *ἀν-εκλίσθην*, 1. fut. *ἀνα-κλίσθήσομαι*, *To recline, lie or sit down, at table.*

*ἀναπαύ-σις*, σεως, f. [*ἀνᾶ-παύω*, in mid. "to rest"; see *ἀνᾶ-παύω*] *A resting, rest, whether actual or figurative.*

*ἀνα-παύω*, f. *ἀνα-παύσω*, (p. *ἀνα-πέπauκα*), v. a. [*ἀνᾶ*, in "strengthening" force; *παύω*, "to make to cease"] ("To make—a person—to cease" from something; hence) 1. *To give rest to a person.*—2. Mid.: *ἀνα-παύομαι*, (f. *ἀνα-παύσομαι*), 1. aor. *ἀν-επαυσάμην*, ("To give rest to one's self"; hence) *To rest, take rest.*

*ἀναπείσειν*, 2. aor. inf. of *ἀναπίπτω*.

(*ἀνα-πίπτω*, f. *ἀνα-πεσοῦμαι*, p. *ἀνα-πέπτωκα*), 2. aor. *ἀν-έπεσον*, v. n. [*ἀνᾶ*, "backwards, back"; *πίπτω*, "to fall"] ("To fall back"; hence) *To recline, lie down, for the purpose of taking food.*

*ἀνα-πληρώ-πληρῶ*, 1. aor. *ἀν-επλήρωσα*, v. a. [*ἀνᾶ*, "up"; *πληρώω*, "to fill"] ("To fill up"; hence) *To fulfil, accomplish.*—Pass.: *ἀνα-πληρόμαι-πληροῦμαι*, 1. aor. *ἀν-επληρώθην*.

*ἀναστάς, ὤσα, ἀν*, P. 2. aor. of *ἀνίστημι*.

*ἀνα-στᾶ-σις*, σεως, f. [*ἀνᾶ*, "up"; *στα*, a root of *ίστημι*, in neut. force, "to stand"] ("A standing up, a rising"; hence) Of the dead: *Resurrection.*

*ἀνα-στρέφομαι*, with 2. aor. pass. *ἀν-εστράφην*, (and 2. fut. pass. *ἀνα-στραφήσομαι*), in mid. force; v. mid. [*ἀνᾶ*, in "strengthening" force; *στρέφωμαι*, (mid.) "to turn one's self about"] ("To turn one's self about much or often" in a place; hence) *To dwell, remain, live, be in a place.*

*ἀνα-τέλλω*, (f. *ἀνα-τελῶ*), p. *ἀνα-τέταλκα*, v. n. and a. [*ἀνᾶ*, in "strengthening" force; *τέλλω*, (v. n.) "ἄνω rise"] 1. Neut.: Of the sun, light, etc.: *To rise, arise.*—2. Act.: Of the sun as Object: *To make, or cause, to rise*; v. 45.

*ἀνατολ-ή, ἡς*, f. [for *ἀνᾶ-τελ-ή*; fr. *ἀνᾶ-τέλ-λω*, "to rise"] ("A rising" of the heavenly bodies; hence) 1. Of the sun: *Sun-rise.*—2. Sing. and Plur.: *The East*, as the quarter where the sun rises.

*ἀνα-φέρω*, (f. *ἀν-όλω*), 1. aor. *ἀν-ήνεγκα*, v. a. [*ἀνᾶ*, "up"; *φέρω*, "to carry"] *To carry or take up.*

*ἄνδρα*, acc. sing. of *ἀνὴρ*.

*Ἀνδρέας, ου*, m. *Andrew*;

the brother of Simon Peter, and one of the twelve Apostles.

**ἀνέβην**, 2. aor. ind. of *ἀναβαίνω*.

**ἀνέγνων**, 2. aor. ind. of *ἀναγινώσκω*.

**ἀνείλον**, 2. aor. ind. of *ἀναιρέω*.

**ἀνεκτ-ότερος** *οτέρα, ότερον*, comp. adj. [*ἀνεκτ-ός*, "tolerable, endurable"] *More tolerable or endurable*.

**ἄν-εμος**, *έμου*, m. ("The blowing thing"; hence) 1. *Wind*.—2. Plur.: *The quarters of the heavens* whence the wind blows; xxiv. 31 [akin to Sans. root *AN*, "to blow"].

**ἀνέξομαι**, fut. ind. mid. of *ἀνέχω*.

**ἄν-ευ**, adv. With Gen.: *Without* [akin to Sans. negative prefix *an* = English *un-*, *in-*].

(**ἀν-έχω**, f. *ἀν-έξω*, p. *ἀν-έσχηκα*, v. a. [*ἀνά*, "up"; *έχω*, "to hold"] *To hold up*.—In Gr. Test. not found in act. voice).—Mid.: **ἀν-έχομαι**, f. *ἀν-έξομαι*, 2. aor. *ἤν-εσχόμην*, ("To hold up for one's self"; hence) With Gen. of Object: *To bear, endure, put up with, tolerate, suffer*.

**ἀνεψύθησαν**, 3. pers. plur. 1. aor. ind. pass. of *ἀνολύω*.

**ἀνηθόν**, *ου*, n. *Anise, dill*; a herb having aromatic seeds.

**ἄ-νῆρ**, *νδρός*, m.: 1. *A man*.—2. *A husband* [akin to Sans.

*nar-a*, "a man"; *ἄ* is a prefix; cf. *ἀ-γαθ-ός*].

**ἀνῆχθην**, 1. aor. ind. pass. of *ἀνάγω*.

**ἀνθέξομαι**, fut. ind. of *ἀντέχομαι*.

**ἀνθ-ίστημι**, (f. *ἀντι-στήσω*), p. *ἀνθ-έστηκα*, 2. aor. *ἀντέστην*, v. a. and n. [*ἀνθ'* (see *ἀντί*), "against"; *ίστημι*, "to cause to stand—to stand"] (1. Act.: In pres., imperf., 1. fut., and 1. aor.: "To cause to stand against, to set against."—2.) Neut.: In perf., pluperf., and 2. aor.: ("To stand against or in opposition"; hence) With Dat.: *To resist, oppose*.

**ἄνθρωπος**, *ου*, comm. gen. *A human being; a man, person*:—*ὁ υἱὸς τοῦ ἀνθρώπου*, *the son of man*; i. e. Christ in respect to His human nature; viii. 20, etc.:—*οἱ ἄνθρωποι*, *men, or persons, generally*; xvi. 13, etc.

**ἄ-νιπτ-ος**, *ον*, adj. [*ἄ*, "negative"; *νίπτω*, "to wash"] *Not washed, unwashed*.

**ἀν-ίστημι**, f. *ἀνα-στήσω*, p. *ἀν-έστηκα*, 1. aor. *ἀν-έστησα*, 2. aor. *ἀν-έστην*, v. a. and n. [*ἀν-ά*, "up"; *ίστημι*, "to make to stand—to stand"] 1. Act.: In pres., imperf., fut., and 1. aor.: ("To make to stand up"; hence) Of a family, etc., as Object: *To raise up, etc.*—2. Neut.: In perf.,

pluperf., and 2. aor.: a. *To stand, or rise, up.*—b. *To rise from the dead, etc.*—3. Mid.: ἀν-ίσταμαι, f. ἀνα-στήσομαι: a. *To stand up, arise.*—b. *To rise from the dead.*

ἀνοιγήσομαι, 2. fut. ind. pass. of ἀνοίγω.

ἀν-οίγω (ἀν-οίγνυμι, f. ἀν-οίξω), p. ἀν-έφγα (and δνέφχα), 1. aor. ἀν-έφξα and ἤνοιξα, v. a. and n. [ἀν-δ, in "intensive" force; οίγω or οίγνυμι, "to open"] 1. Act.: *To open*;—at xxv. 11 supply τὴν θύραν after ἀνοίξον:—τοὺς ὀφθαλμοὺς ἀνοίγειν, *to open the eyes*, i. e. to restore the sight.—2. Pass.: (ἀν-οίγνυμαι), perf. ἀν-έφγμαι and ἤν-έφγμαι, 1. aor. ἀν-έφχθην, ἤν-έφχθην, and ἤν-οίχθην, (1. fut. ἀν-οιχθήσομαι), 2. fut. ἀν-οιγήσομαι: a. *To be opened.*—b. *To be open; to stand or lie open.*

ἀνομ-ία, ἱας, f. [ἀνομ-ος, "without law"; hence, "wicked"] ("The state, or quality, of the ἀνομος"; hence) *Wickedness, impiety.*

1. ἄ-νομ-ος, ου, adj. [ἄ, "negative"; νόμ-ος, "law"] ("Not having law, lawless"; hence) *Wicked, impious.*—As Subst.: ἀνομος, ου, m. *A wicked, or impious, person; a transgressor.*

2. ἀνομος, ου; see 1. ἀνομος.

ἀντάλλαγμα, μᾶτος, n. ὑπαλλάσσω, "to exchange

for" something else, through verbal root ἀντάλλω] ("That which is exchanged for" something else; hence) With Gen. of that which is exchanged: *An exchange for or in return for.*

ἀντ-έχομαι (or ἀντ-ίσχομαι), f. ἀνθ-έξομαι, v. mid. [ἀντ-ι, "over against"; ἔχομαι (mid. of ἔχω, "to have"), "to hold one's self or cling"] ("To hold one's self, or cling, over against" something; hence) With Gen.: *To cling, cleave, adhere, to a person; vi. 24.*

ἀντί (before a soft vowel, ἀντ'; before an aspirated vowel, ἀνθ'), prep. gov. gen. ("Over against"; hence) *In the place of, instead of, in return for.*

ἀντὶ-δικ-ος, ου, m. [ἀντί, "against"; δίκ-η, "a suit" at law] ("One having a suit against" a person; hence) *An opponent, adversary.*

ἀντιστῆναι, 2. aor. inf. of ἀνθίστημι.

ἄν-υδρος, υδρον, adj. [ἀν, "negative particle"; ὕδρος, akin to ὕδωρ, "water"] Of places: *Without water, dry, parched.*

ἄνω-θεν, adv. [ἄνω, "above", particle θεν = "from"] ("From above"; hence, by a Greek idiom) *Above, etc.*:—ἀπὸ ἄνωθεν, *from above; i. e.*



from the upper part or top; —see ἀπό, no. 11.

ἄξιος, ἰά, ἰον, adj. [for ἄγσιος; fr. ἄγ-ω, “to weigh” so much] (“Weighing” so much; hence, “worth”; hence) 1. *Worthy, deserving*.—2. With Gen.: a. *Worthy of; meet, or suitable, for*.—b. *Deserving of*.

ἀπαγγεῖλαι, 1. aor. inf. of ἀπαγγέλλω.

ἀπαγγεῖλάτε, 2. pers. plur.

1. aor. imperat. of ἀπαγγέλλω.

ἀπ-αγγέλλω, f. ἀπ-αγγελῶ, 1. aor. ἀπ-ήγγειλα, v. a. [ἀπ-ό, in “strengthening” force; ἀγγέλλω, “to carry word”] *To carry word about; to announce, declare, show by speaking, report, relate, tell*.

(ἀπ-άγγω, f. ἀπ-άγω, 1. aor. ἀπ-ήγηα, v. a. [ἀπ-ό, in “strengthening” force; ἄγγω, “to strangle or throttle”] *To strangle or throttle*).—Mid.: (ἀπ-άγχομαι, f. ἀπ-άγομαι), 1. aor. ἀπ-ηγξάμην, *To strangle, or throttle, one's self; to die by hanging one's self, to hang one's self*.

ἀπ-άγω, (f. ἀπ-άξω), 2. aor. ἀπ-ήγαγον, v. a. and n. [ἀπ-ό; ἄγω, “to lead”] 1. Act.: [ἀπό, “away”] a. *To lead away*.—b. *To carry off to prison, or as a prisoner*.—2. Neut.: [ἀπό, in “strengthening” force] *Of a road, etc., as Subject: To lead, conduct;*

vii. 13, 14;—cf. Lat. *via ducit*, Hor. Ep. 1, 18, 20; Ov. M. 3, 602, etc.

(ἀπ-αίρω, f. ἀπ-ἄρῶ, p. ἀπ-ἦρκα, v. a. [ἀπ-ό, “off”; αἶρω, “to lift”] (“To lift off”; hence, “to carry away, take away”).—Pass.: (ἀπ-αίρομαι), 1. aor. ἀπ-ήρθην, *To be taken away*.

ἀπαλός, ή, όν, adj. (“Soft” to the touch; hence) *Tender*.

ἀπ-αντάω -αντώ, f. ἀπ-αντήσω, (p. ἀπ-ήντηκα), 1. aor. ἀπ-ήντησα, v. n. [ἀπ-ό, in “strengthening” force; ἀντάω, “to meet”] With Dat.: *To meet*.

ἀπάντη-σις, σεως, f. [for ἀπάντα-σις; fr. ἀπαντά-ω, “to meet”] With Gen.: *A meeting of, or with, a person*.

ἀπαρθῆ, 3. pers. sing. 1. aor. subj. pass. of ἀπαίρω:—only in this form in Gr. Test.

ἀπ-αρνέομαι -αρνούμαι, f. ἀπ-αρνήσομαι, 1. aor. ἀπ-ηρησάμην, v. mid. [ἀπ-ό, in “intensive” force; ἀρνέομαι, “to deny”] *To deny utterly*.

ἀπαρνησάσθω, 3. pers. sing. 1. aor. imperat. of ἀπαρνέομαι.

ἅ-πᾶς, πᾶσα, πᾶν, adj. [ἅ, in “intensive” force; πᾶς, “all”] 1. *Quite all; the whole, all completely*.—As Subst.: a. ἅπαντες, ων, m. plur. *All men, all persons*.—b. ἅπαντα, ων, n. plur. *All things*.—2. *The whole of that denoted by*

the subst. to which it is in attribution.

**ἀπάτη, ης, f.** *Deceitfulness, deceit.*

**ἀπέθανον, 2. aor. ind. of ἀποθνήσκω.**

**ἀπεκρίθην, 1. aor. ind. (pass. form) of ἀποκρίνομαι.**

**ἀπεκρινάμην, 1. aor. ind. of ἀποκρίνομαι.**

**ἀπελθεῖν, 2. aor. inf. of ἀπέρχομαι.**

**ἀπέλθω, 2. aor. subj. of ἀτέρχομαι.**

**ἀπελθών, οὔσα, όν, P. 2. aor. of ἀτέρχομαι.**

**ἀπ-έναντι, adv. [ἀπ-ό, in "strengthening" force; ἐναντι, "opposite"]** With Gen.: *Opposite, opposite to, over against.*

**ἀπενιψάμην, 1. aor. ind. mid. of ἀπονίζω.**

**ἀπέπνιξα, 1. aor. ind. of ἀποπνίγω.**

**ἀπ-έρχομαι, f. ἀπ-ελεύσομαι, p. ἀπ-ελήλυθα, v. mid. [ἐπ-ό, "away"; ἔρχομαι, "to come, to go"]** 1. *To go away, depart.*—2. *To betake one's self, set out, go, or come to, etc., some person or place.*

**ἀπεστᾶλην, 2. aor. ind. pass. of ἀποστέλλω.**

**ἀπεσταλμένος, η, ον, P. perf. pass. of ἀποστέλλω.**

**ἀπ-έχω, (f. ἀφ-έξω and ἀποσχίσσω), v. a. and n. [ἀπ-ό; ἔχω]** 1. Act.: [ἀπ-ό, "from"; ἔχω, "to have"] ("To have"

something "from" one; hence) *To receive, have, get.*

—2. Neut.: [ἀπ-ό, "away"; ἔχω, (neut.) "to have or hold one's self"; hence, "to be"] ("To be away" from a place; "to be far off"; hence) *To be distant.*

**ἀπιστ-ία, ιας, f. [ἀπιστ-ος, "unbelieving"]** ("The quality, or state, of the ἀπιστος"; hence) *Unbelief.*

**ἄ-πιστος, πιστον, adj. [ἀ, "negative"; πιστός, "believing"]** *Not believing, unbelieving, without belief or faith, faithless.*

**ἄπλους, ἡ, οὖν (contr. fr. ἀ-πλό-ος, η, ον), adj.** ("Once filled"; hence, "one-fold, single"; hence) *Of the eye or sight: Sound, free from disease, in a natural or healthy state* [for ἀ-πλέ-ος; fr. ἄ, akin to Sanscrit *sa*, (originally) "one" (cf. Lat. *sim* in *simplex*, *sim-plus*); πλε = πλη in πῖμ-πλημι, "to fill"].

**ἀπό** (before a soft vowel ἀπ'; but ἀπό Ἀβραάμ, i. 17; see, also, ii. 1; vii. 16, etc.:—before an aspirated vowel ἀφ'; but ἀπό Ἱερουσᾶλήμ, xv. 1; ἀπό Ἱερῖχώ, xx. 29), prep. gov. gen.: 1. *From*, in the fullest meaning of the word.—2. *To mark the material of which a thing is made: Of, from*; iii. 4.—3. *To mark a result, cause, etc.: From, in*

consequence of; xiv. 26.—

4. With Gen., instead of Partitive Gen. alone after verbs active to denote a part: *Of*: —τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων, *the dogs eat (some) of the crumbs*, xv. 27.—5. With words denoting heed or caution: *Of, about, respecting*; xvi. 6, 11.—6. Of a commencing point of time, *etc.*: *From, since*; xiii. 35.—7. Of time, generally: *At*; xix. 4.—8. a. Of a number, *etc.*: *Of, out of*; xxvii. 21.—b. To denote a partitive Subject: *Some of, they of*: —ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, xxvii. 9, where the Subject of ἐτιμήσαντο is ἀπὸ υἱῶν Ἰσραὴλ; —cf. βλέουσιν ἐκ τῶν λαῶν, Rev. xi. 9; and ἐνέγκατε ἀπὸ τῶν ὀψαρίων, John xxi. 10. In the former passage the prep. with its case forms the Subject, in the latter the Object, of the verb.—9. Of the place whence a person comes, *etc.*: *Of, from*; xxi. 11.—10. Of the agent: *By*: —μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων, *be not terrified by (= be not afraid of) those who kill*, x. 28.—11. Prefixed to adverbs: *From*: —ἀπὸ τότε, *from that time*, iv. 17, *etc.*; ἀπὸ μακρόθεν, *from afar, afar off*, xxvi. 58; xxvii. 55; ἀπ' ἔρτι, (*from just now* =) *henceforth*, xxvi. 29, *etc.*; ἀπὸ ἄνωθεν, *from above, from the top*,

xxvii. 51 [akin to Sans. *apa*, "away from"].

ἀπο-δεκάτ-ω -ῶ, v. a. [ἀπό, "from"; δέκατ-ος, "tenth"] ("To give a tenth part from or of" something to the priest; hence) *To give, or pay, tithe of a thing*.

ἀπο-δημ-έω -ῶ, (f. ἀποδημήσω, p. (irreg.) ἀπ-εδήμηκα), 1. aor. ἀπ-εδήμησα, v. n. [ἀπό, "away from"; δῆμ-ος, "the people"] ("To be away from the people"; hence) *To go abroad or to a far country*.

ἀπο-δίδωμι, f. ἀπο-δώσω, (1. aor. ἀπ-έδωκα), 2. aor. ἀπ-έδων, v. a. [ἀπό, "back again"; δίδωμι, "to give"] 1. *To give back, restore, return*.—2. *To give up, hand over, etc.*; xxvii. 58.—3. a. *To pay a debt, etc.; to repay a person*.—b. Without nearer Object: *To pay, make payment*.—4. Of an account, *etc.*: *To give in, give, render*.—Pass.: ἀπο-δίδομαι, 1. aor. ἀπ-εδόθην.

ἀποδοθῆναι, 1. aor. inf. pass. of ἀποδίδωμι.

ἀπο-δοκιμάζω, (f. ἀποδοκιμάσω, p. ἀπο-δεδοκιμάκα), 1. aor. ἀπ-έδοκιμάσα, v. a. [ἀπό, denoting "negation or reversal"; δοκιμάζω, "to put to the proof, test"; hence, as a result, "to approve"] *To disapprove of, reject, refuse*.

ἀπρόδος, 2. pers. sing. 2. aor. imperat. of ἀποδίδωμι.

ἀπόδοτε, 2. pers. plur. 2. aor. imperat. of ἀποδίδωμι.

ἀποδῶ, 3. pers. sing. 2. aor. subj. of ἀποδίδωμι.

ἀποδώσω, 1. fut. ind. of ἀποδίδωμι.

ἀποθᾶνῃ, 3. pers. sing. 2. aor. subj. of ἀποθνήσκω.

ἀποθάνουμαι, fut. ind. of ἀποθνήσκω.

ἀποθή-κῃ, κῆς, f. [ἀποθή (= ἀπό; θῆ, root of τίθημι), root of ἀποτίθημι, "to put, or store, away"] ("A putting, or storing, away"; hence) *A place for putting, or storing, away; a barn, storehouse, etc.*

ἀπο-θνήσκω, f. ἀπο-θαν-οῦμαι, 2. aor. ἀπ-έθανον, v. n. [ἀπό, in "strengthening" force; θνήσκω, "to die"] 1. *To die.*—2. In 2. aor.: *To have died, i. e. to be dead.*

ἀπο-καθίστημι, f. ἀπο-κατα-στήσω, (p. ἀπο-καθέστακα), v. a. [ἀπό, "back again"; καθίστημι, "to set down"; hence, "to bring into a (certain) condition," etc.; hence, "to restore" to the original state] *To restore again to a former state*;—at xii. 13 of restoration to health.—Pass.: (ἀπο-καθίσταμαι, p. ἀπο-καθέσταμαι), 1. aor. ἀπο-κατεστάθην and ἀπ-εκατεστάθην.

ἀπο-κάλυπτω, (f. ἀπο-καλύψω, late perf. ἀπο-κεκάλυφα), 1. aor. ἀπ-εκάλυψα, v. a. [ἀπό,

negative = English "un-"; καλύπτω, "to cover"] ("To uncover"; hence) *To disclose, reveal, make known.*—Pass.: ἀπο-καλύπτομαι, p. ἀπο-κεκάλυμμαι, 1. aor. ἀπ-εκαλύφθην, 1. fut. ἀπο-καλυφθήσομαι.

ἀποκαταστήσω, fut. ind. of ἀποκαθίστημι.

ἀποκατεστάθην, 1. aor. ind. pass. of ἀποκαθίστημι.

(ἀπο-κεφαλ-ῖζω), 1. aor. ἀπ-εκεφάλισα, v. a. [ἀπό, "from"; κεφαλ-ή, "head"] ("To take the head from" one; hence) *To behead.*

ἀποκρίθεις, εἶσα, ἐν, P. 1. aor. (pass. form) of ἀποκρίνομαι.

ἀποκριθήσομαι, fut. ind. pass. (in mid. force) of ἀποκρίνομαι.

ἀπο-κρίνομαι, (f. ἀπο-κρίν-οῦμαι), 1. aor. ἀπ-εκρινάμην, 1. aor. pass. in mid. force, ἀπ-εκρίθην, f. ἀπο-κριθήσομαι, v. mid. [ἀπό, "from"; κρίνομαι (mid.), in force of "to adjudge" something to some one] ("To adjudge" something to some one "from" another; hence, "to give a decision, pronounce an opinion," respecting a matter; hence) In conversation, etc.: *To reply, answer*;—sometimes with Dat. of person.

(ἀπο-κρύπτω, f. ἀπο-κρύψω), 1. aor. ἀπ-έκρυψα, v. a. [ἀπό, "away"; κρύπτω, "to hide"] *To hide away, conceal, etc.*

ἀποκτανθῆναι, 1. aor. inf. pass. of ἀποκτείνω.

ἀποκτείνειν, 1. aor. inf. of ἀποκτείνω.

ἀπο-κτείνω, f. ἀπο-κτενῶ, (p. ἀπ-έκτονα), 1. aor. ἀπ-έκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," etc.] *To kill, put to death, etc.*:—ἀποκτείνωμεν (1. pers. plur. subj. used to express mutual exhortation, etc.), *let us kill, suppose we kill*; xxi. 38.—Pass.: (ἀπο-κτείνομαι), 1. aor. ἀπ-εκτάνθην.

ἀποκτενοῦσι(ν), 3. pers. plur. fut. ind. of ἀποκτείνω.

ἀποκτένω, late form of ἀποκτείνω; see ἀποκτείνω.

ἀποκτένων, ουσα, ον, P. pres. of ἀποκτείνω; x. 28.

ἀπο-κῦλίσω, f. ἀπο-κῦλίσω, v. a. [ἀπό, "away"; κῦλίσω, "to roll"] *To roll away*.

ἀπολελυμένος, η, ον, P. perf. pass. of ἀπολύω.

ἀπολέσαι, 1. aor. inf. of ἀπόλλυμι.

ἀπολέσει, 3. pers. sing. fut. ind. of ἀπόλλυμι.

ἀπολέσῃ, 3. pers. sing. 1. aor. subj. of ἀπόλλυμι.

ἀπόληται, 3. pers. sing. 2. aor. subj. mid. of ἀπόλλυμι.

ἀπ-όλλυμι, f. ἀπο-λέσω, (p. ἀπ-ολώλεκα), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; ὀλλυμι, "to destroy"] 1. Act.: a. *To destroy utterly or entirely*.—b. *To cause the*  
*St. Matt.*

*death of, to kill*.—c. Of a reward: *To incur the loss of, fail of, lose, miss*.—d. Of life as Object: *To lose*.—2. Mid.: ἀπ-όλλυμαι, f. ἀπ-ολοῦμαι, p. ἀπ-όλωλα, 2. aor. ἀπ-ώλομην, ("To destroy one's self utterly"; hence) Of persons or things: *To perish*.

ἀπολούνται, 3. pers. plur. fut. mid. of ἀπόλλυμι.

ἀπο-λύω, f. ἀπο-λύσω, (p. ἀπο-λέλυκα), 1. aor. ἀπ-έλῤυσα, v. a. [ἀπό, "from"; λύω, "to loose"] ("To loose from" something; hence) 1. *To release, set free*.—2. *To send away, dismiss*.—3. Of husbands or wives: *To put, or send, away; to divorce*.—4. *To release from a debt, etc.; to forgive*.—Pass.: (ἀπο-λύομαι), p. ἀπο-λέλυμαι, 1. aor. ἀπ-ελῤύθην, 1. fut. ἀπο-λύθησομαι.

ἀπολωλώς, υῖα, ός, P. perf. mid. of ἀπολύω.

(ἀπο-νίջω, later ἀπο-νίπτω, f. ἀπο-νίψω, 1. aor. ἀπ-ένιψα, v. a. [ἀπό, "off or away"; νίջω, "to wash"] 1. *To wash off or away*.—2. Mid.: ἀπο-νίξομαι, f. ἀπο-νίψομαι, 1. aor. ἀπ-ενιψάμην: a. *To wash off from one's self*.—b.) Without Object: *To wash one's, etc., hands*.—N.B. The word occurs only once in Gr. Test.: viz. at Matt. xxvii. 24.

(ἀπο-πνίγω, f. ἀπο-πνίξομαι

and ἀπο-πνίξω), 1. aor. ἀπέπνιξα, v. a. [ἀπό, in "strengthening" force; πνίγω, "to choke"] *To choke.*

ἀπο-σπάω -σπῶ, (f. ἀποσπᾶσω), 1. aor. ἀπέσπασα, v. a. [ἀπό, "away"; σπάω, "to draw"] Of a sword as Object: *To draw forth*, or *out*, from the scabbard.

ἀπο-στέλλω-τον, ἰον, n. [ἀπό, "away"; στέλλω-ις, "a putting"] ("A thing pertaining to a putting away"; hence) Of husbands and wives: *A divorcement* or *divorce.*

ἀποστείλας, ᾱσα, av, P. 1. aor. of ἀποστέλλω.

ἀπο-στέλλω, f. ἀπο-στελῶ, p. ἀπέσταλκα, 1. aor. ἀπέστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) 1. *To send forth* on a mission, etc.;—at xxi. 34; xxii. 3 with Acc. of nearer Object, and Inf. denoting a purpose.—2. *To send away.*—Pass.: ἀποστέλλομαι, p. ἀπέσταλμαι, 2. aor. ἀπεστάλην.

ἀποστελῶ, fut. ind. of ἀποστέλλω.

ἀπόστολος, ου, m. [for ἀπόστολος; fr. ἀποστέλλω, "to send forth"] ("One sent forth"; hence) *An apostle.*

ἀποστρέφῃς, 2. pers. sing. 2. aor. subj. pass. of ἀποστρέφω.

ἀπο-στρέφω, f. ἀπο-στρέψω,

1. aor. ἀπέστρεψα, v. a. [ἀπό; στρέφω, "to turn"] 1. [ἀπό, "away"] a. *To turn away.*—b. Pass. in mid. force: *To turn one's self*, etc., *away*; *to turn away* from a person; v. 42.—2. [ἀπό, "back again"] ("To turn back again"; hence) a. *To return* a sum of money to those from whom it has been received; xxvii. 3.—b. Of a sword as Object: *To return to*, *put back again* into, the scabbard; xxvi. 52.—Pass.: ἀπο-στρέφομαι, (f. mid. ἀπο-στρέψομαι, p. ἀπέστραμμαι, 1. aor. ἀπεστρέφθην), 2. aor. ἀπεστράφην.

ἀπο-χωρέω -χωρῶ, (f. ἀποχωρήσω and ἀποχωρήσομαι), 1. aor. ἀπεχώρησα, v. n. [ἀπό, "away"; χωρέω, "to go"] *To go away*, *depart.*

ἀπ-τω, (f. ἀψω), 1. aor. ἤψα, v. a.: 1. Act.: *To fasten to*, *to join.*—2. Mid.: ἀπ-τομαι, (f. ἀψομαι), 1. aor. ἤψαμην, ("To fasten, or join, one's self" to something; hence) With Gen. [§ 112, Obs. 2]: *To take*, or *lay*, *hold of*; *to touch* [perhaps akin to Sans. root SAP, "to connect"].

ἀπώλ-εια, εἰας, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλ-λῦμι, "to destroy"] 1. *Destruction.*—2. *Loss*, *waste.*

ἄρα, adv.: 1. In inferential force: a. *Then*, *so then*, *therefore*;—ἔραγε, *then indeed*,

*therefore indeed.*—b. *In truth, truly, after all, it seems.*—2. In questions: To mark amazement, etc.: *I, etc., pray you; then, in the world.*

ἀραι, 1. aor. inf. of αἶρω.

\*Αράμ, m. indecl. ("Highland") *Aram*; son of Esrom, and an ancestor of Christ; i. 4.

ἀρατε, 2. pers. plur. 1. aor. imperat. of αἶρω.

ἀράτω, 3. pers. sing. 1. aor. imperat. of αἶρω.

ἀργός, ἡ, ὄν, adj. [contr. fr. ἀ-εργ-ός; fr. ἀ, "negative"; obsol. ἐργ-ω, "to work"] 1. *Not working, doing nothing, idle.*—2. Of words: *Idle*, i. e. not used for God or in God's service; and so, *foolish, vain; bad, wicked.*

ἀργύρ-ιον, ἱον, n. dim. [ἀργύρ-ος, "silver"] ("Small silver"; hence, "silver-money"; hence) 1. *Money* in general.—2. *A piece of silver*, meaning the Jewish *shekel*; xxvi. 15; xxvii. 3, etc.

ἀργ-υρος, ὕρον, m. ("The white, or shining," metal) *Silver* [akin to Sans. *arjuna*, "white"; akin to root *ṛāṣ*, "to shine"].

ἀρέσκω, f. ἀρέσω, (p. ἀρήρεκα), 1. aor. ἤρεσα, v. n. With Dat. of person: *To be pleasing to; to please or gratify.*

ἄρη, 3. pers. sing. 1. aor. subj. of αἶρω.

ἀρθήσομαι, fut. ind. pass. of αἶρω.

ἄρθητι, 2. pers. sing. 1. aor. imperat. pass. of αἶρω.

(ἀριθμ-έω -ῶ, f. ἀριθμήσω, p. ἠρίθμηκα), 1. aor. ἠρίθμησα, v. a. [ἀριθμός, "a number"] *To number, count.*—Pass.: (ἀριθμ-έομαι -οῦμαι), p. ἠρίθμημαι, (1. aor. ἠρίθμηθην, 1. fut. ἀριθμηθήσομαι).

\*Αριμαθαία, ας, f. (supposed to be formed fr. *Aram*, "Highland") *Arimathæa*; a city of Judæa, the site of which is not determined.

ἀριστερός, ὁ, ὄν, adj. *Left, on the left side.*—As Subst.: ἀριστερά (sc. χεῖρ), ἄς, f. *The left hand.*

ἄριστον, ον, n. *A morning-meal, breakfast; later, the mid-day meal.*

ἀρκ-ετός, ἐτή, ἐτόν, adj. [ἀρκ-έω, "to be sufficient"] With Dat.: *Sufficient for, enough for*;—at vi. 34 ἀρκ-ετόν, neut., is predicated of *κακία*, fem.; this mode of construction is used especially in sayings, proverbs, axioms, etc.;—at x. 25 ἀρκετόν is predicated of the clause *ἵνα . . . κύριος αὐτοῦ.*

(ἀρκέω -ῶ, f. ἀρκέσω), 1. aor. ἤρκεσα, v. n.: With Dat.: 1. *To suffice, or be sufficient, for.*—2. Impers. 1. aor. subj.: ἀρκέσθῃ, *There should be a sufficiency, or enough, for*:—

οὐκ ἀρκέσθ, *there should not be enough for*, xxv. 9;—where some consider ἀρκέσθ a personal verb, of which the Subject is to be supplied, viz. αὐτό = τὸ ξλαιοιν.

ἀρνέομαι -οὔμαι, f. ἀρνήσομαι, 1. aor. ἡρνησάμην, v. mid.: 1. *To say "no"; to deny.*—2. With Acc. of person: *To deny a person, i. e. to assert that one does not know him.*

ἀρξάμενος, η, ον, P. 1. aor. mid. of ἀρχω.

ἀρον, 1. aor. imperat. of ἀρω.

ἀροῦσι, 3. pers. plur. fut. ind. of ἀρω.

ἀρπᾶγ-ή, ἡς, f. [ἀρπαγ, root of ἀρκᾶζω, "to plunder"] *A plundering; rapine, robbery, etc.*

ἀρπᾶζω, f. ἀρπᾶσω (and ἀρπάζω, p. ἡρπάκα), v. a.: 1. *To snatch, or pluck, away, etc.*—2. *To seize and carry off by force, etc.*

ἀρπαξ, ἄγος, adj. [for ἀρπαγ-ς; fr. ἀρπαγ, root of ἀρπᾶζω, "to carry off" by force] ("Carrying off by force"; hence) *Of wolves: Rapacious, ravenous, ravening.*

1. ἄ-ρ-ρῶ-στος, στον, adj. [ἄ, "negative"; ρῶ, root of ῥῶ-ννῦμι; in pass. force "to be strong," with ρ doubled] ("Not strong"; hence) *Weak in health, sick, etc.*—As Subst.: ἄρρωστος, ον, m. *A person*

*weak in health, a sick person, etc.*

2. ἄρρωστος, ον, m.; see

1. ἄρρωστος.

ἄρσεν, ενος; see ἀρσην.

ἄρσην, εν, adj. *Male, belonging to the male sex.*—As Subst.: ἄρσεν, ενος, n. *A male, one of the male sex.*

ἄρτι, adv. *Just now, at this moment or present time, now:*—ἀπ' ἄρτι, *from this very time, henceforth*, xxiii. 39, etc.: but at xxvi. 64 (*after now; i. e.*) *hereafter.*

ἄρτος, ον, m.: 1. *A loaf of bread;*—Plur.: *Loaves.*—2. In collective force: *Bread.*—3. *Food, victuals:*—ἀρτον ἐσθίειν, *to eat food, i. e. to partake of food or an entertainment*, xv. 2.

ἀρχ-αῖος, αἰα, αἰον, adj. [ἀρχ-ή, "a beginning"] ("Pertaining to ἀρχή"; hence) *Ancient, former, old.*—As Subst.: ἀρχαῖοι, ων, m. plur. With art.: *Those of old time or of former days; the ancients.*

ἀρχ-ή, ἡς, f. [ἀρχ-ω, "to begin"] *A beginning, commencement.*

ἀρχ-ιερεύς, ιερέως, m. [ἀρχ-ός, "a chief"; ιερεύς, "a priest"] ("Chief-priest") *Of the Jews: 1. High-priest.*—2. Plur.: *The chief-priests; i. e. the heads of the 24 courses:*—οἱ ἀρχιερεῖς καὶ οἱ γραμματ-



*eis*, the chief priests and the scribes; i. e. the members of the Sanhedrim; see *συνέδριον*.

(*ἄρχω*, f. *ἄρξω*, p. *ἤρχα*, v. a. *To begin*.—Mid. i.) *ἄρχομαι* (f. *ἄρξομαι*), 1. aor. *ἤρξαμην*, *To begin* as one's own especial act or for one's self.

*ἄρχων*, *οντος*, m. [*ἄρχ-ων*, "ruling"; P. pres. of *ἄρχω*, "to rule," used as subst.] ("One ruling"; hence) *A ruler, chief*, etc.:—*ὁ ἄρχων τῶν δαιμονίων* (ix. 34) = *Βεελζεβοῦθ*; cf. xii. 24.

\**Ἀσά*, m. indecl. ("Healer or Physician") *Asa*; son of Abia (Abijah), king of Judah, and an ancestor of Joseph the husband of the Virgin Mary; i. 7. Asa succeeded to the throne B.C. 955 or 956, "and died in the one and fortieth year of his reign"; 2 Chron. xvi. 13.

*ἄ-σβε-στος*, *στον*, adj. [*ἄ*, "negative"; *σβε*, root of *σβέννυμι*, "to extinguish"] *Not to be extinguished, unquenchable*.

*ἀσθεν-εια*, *ειας*, f. [*ἀσθεν-ης*, "weak"] ("The state, or condition, of the *ἀσθενής*"; hence) 1. *Weakness, infirmity*.—2. *An infirmity, a sickness*, etc.

*ἀσθεν-έω -ῶ*, 1. aor. *ἡσθένησα*, v. n. [*ἀσθεν-ης*, "without strength, weak"] ("To be *ἀσθενής*"; hence) *To be in*

*weak, or ill, health; to be sick*, etc.

*ἀ-σθεν-ής*, *ές*, adj. [*ἄ*, "not"; *σθέν-ος*, "strength"] ("Without *σθένος*"; hence) 1. *Weak, infirm*.—2. *Sick, diseased*.

*ἀσθενῶν*, *οὔσα*, *οὖν*, contr. P. pres. of *ἀσθενέω*.—As Subst. m.: *A sick person*.

*ἄσκος*, *οῦ*, m. ("A leathern bag," mostly made of goat-skin; hence, as used for wine) *A wine-skin*:—in English Version translated "bottle."

*ἀσπάζομαι*, (f. *ἀσπάζομαι*), 1. aor. *ἡσπασάμην*, v. n. *To salute by words*.

*ἀσπασ-μός*, *μου*, m. [for *ἀσπαδ-μός*; fr. *ἀσπάζομαι* (= *ἀσπᾶδ-σομαι*), "to salute"] *A saluting, salutation, greeting*.

*ἀσπᾶρ-ιον*, *ον*, n. [Gr. form of Latin *assarius*, an old form of *as*] *An as*; a Roman coin worth somewhat more than 3 farthings English;—at x. 29 *ἀσπλίου* is the "Gen. of price."

*ἀ-στήρ*, *στέρος*, m. ("A strewer"; hence) *A star*, as a strewer of light [*ἄ*, prefix; Sans. root *STRI*, "to strew"].

*ἀστράπ-η*, *ἥς*, f. *A flash of lightning, lightning*.

*ἀ-σύνετος*, *σύνετον*, adj. [*ἄ*, "negative"; *συνετός*, "understanding, intelligent"] ("Not *συνετός*"; hence) *Devoid of understanding or intelligence; unwise, ignorant, foolish*.

(ἀσφάλ-ιζω, v. a. [ἀσφάλ-ης, "safe"] 1. *To make safe, sure, or secure*.—2. Mid.: (ἀσφάλ-ιζομαι, f. ἀσφάλ-ισομαι and ἀσφάλ-ιούμαι), 1. aor. ἡσφάλ-ισαμην, *To make safe, etc.*, by one's own especial act or on one's own behalf.—3. Pass.: (ἀσφάλ-ιζομαι, p. ἡσφάλ-ισμαι), 1. aor. ἡσφάλ-ισθην, *To be made sure, etc.*

ἀσφάλισασθε, 2. pers. plur. 1. aor. imperat. mid. of ἀσφάλ-ιζω.

ἀσφάλισθῆναι, 1. aor. inf. pass. of ἀσφάλιζω.

ἄ-τιμ-ος, ον, adj. [ἀ, "negative"; τιμ-ή, "honour"] ("Not having τιμή"; hence) *Without honour, unhonoured, dishonoured*.

αὐλ-έω -ῶ, (f. αὐλήσω), 1. aor. ἡύλησα, v. n. [αὐλ-ός, "a flute or pipe"] *To play on a flute or pipe; to pipe*.

αὐ-λή, λῆς, f. ("A court-yard"; hence, "a dwelling-place" surrounding the court-yard; hence, "a dwelling or abode" in general; hence) *A palace, etc.* [either fr. ἀ-ω, "to blow," fr. Sans. root *vâ*; or akin to Sans. root *vas*, "to dwell"].

αὐλη-τής, τοῦ, m. [for αὐλε-τής; fr. αὐλέ-ω, "to play on the flute," etc.] *A flute-player; translated "minstrel" at ix.*

—<sup>29</sup> At Jewish funerals flute-ers were employed as pro-

fessional mourners, and their representatives exist, to this day, in great numbers in the cities of the East.

αὐλ-ιζομαι, (f. αὐλίσομαι and αὐλίσουμαι), 1. aor. ἡύλ-ισαμην, 1. aor. pass. in mid. force, ἡύλίσθην, v. mid. [αὐλ-ή, "a court-yard"] ("To lie, or be, in a court-yard"; hence) *To lodge, take up one's abode*.

αὐξ-ἄνω, (f. αὐξήσω, p. ἡύξ-ηκα), v. n. and a.: 1. Neut.: *To grow, grow up, increase*.—2. Act.: *To make large, increase*.—3. Pass.: αὐξ-ἄν-μαι, (p. ἡύξ-ημαι), 1. aor. ἡύξ-ήσθην, (1. fut. αὐξ-ηθήσομαι) = no. 1 [akin to Sans. root *vaksh*, "to grow"].

αὔριον, adv. *To-morrow*.—As Subst.: ἡ αὔριον (sc. ἡμέρα, "day") *The morrow, the next day*.

αὐ-τός, τή, τό, pron. adj.: 1. *Self, very*.—As Subst.: Of all persons: αὐτός, οὐ, m. *I myself, you yourself, he himself, etc.*—2. With article prefixed, in all genders and cases: *The same*.—As Subst.: τὸ αὐτό, *the same thing*.—3. As simple pron. of 3rd person: *He, she, it, they, etc.* [akin to a pron. *av*, preserved in the Zend language].

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ἦς, οὐ, etc.; see *ἐαυτοῦ*

**ἀφ-αἰρέω** -αἰρῶ, f. ἀφ-αἰρ-ήσω, (p. ἀφ-ήρηκα), 2. aor. ἀφ-είλον, v. a. [ἀφ' (see ἀπό), "away"; αἰρέω, "to take"]  
1. *To take away*.—2. *To take or cut off by a blow, etc.*

**ἀφᾶν-ἰζω**, f. ἀφᾶν-ἰσω and ἀφᾶν-ἰῶ, p. ἡφᾶν-ἰκα, v. a. and n. [ἀφᾶν-ής, "unseen"] ("To make ἀφᾶνής"; hence, "to hide from sight, conceal"; hence)  
1. Act: Of the face as Object, and with accessory notion of hypocritical sadness: *To disfigure, disguise, put a gloomy look on*.—2. Neut.: *To destroy utterly, consume, waste, corrupt*.

**ἀφ-εδρ-ών**, ὠνος, m. [ἀπ-ό, "away from"; ἔδρ-α, "a seat"] ("That which has a seat away, or apart, from" the house or other rooms of a house; hence) *A closet, privy*.

**ἀφείλον**, 2. aor. ind. of ἀφαιρέω.

**ἀφείς**, εἶσα, ἐν, P. 2. aor. of ἀφίημι.

**ἀφες**, 2. pers. sing. 2. aor. imperat. of ἀφίημι.

**ἀφ-ε-σις**, σεως, f. [for ἀφ-ἰ-σις; fr. ἀφί-ημι (= ἀπ-ό, "from"; ἰ, root of ἵ-ημι, "to cause to go, to send"), "to send away"] ("A sending away"; hence) *Remission, pardon, forgiveness*.

**ἀφετε**, 2. pers. plur. 2. aor. imperat. of ἀφίημι.

**ἀφείνται**, for ἀφείνται, 3.

pers. plur. perf. ind. pass. of ἀφίημι.

**ἀφήκα**, 1. aor. ind. of ἀφίημι.

**ἀφήσω**, fut. ind. of ἀφίημι.

**ἀφήτε**, 2. pers. plur. 2. aor. subj. of ἀφίημι.

**ἀφίμεν**, 1. pers. plur. pres. ind. of ἀφίημι.

**ἀφίεναι**, pres. inf. of ἀφίημι.

**ἀφίεται**, 3. pers. sing. pres. ind. pass. of ἀφίημι.

**ἀφίετε**, 2. pers. plur. pres. ind. of ἀφίημι.

**ἀφ-ἵημι**, f. ἀφ-ήσω, (p. ἀφ-εἶκα), 1. aor. ἀφ-ῆκα, 2. aor. ἀφ-ῆν, v. a. [ἀφ' (see ἀπό), "from, away"; ἵημι, "to send"] 1. ("To send from" one; hence) *To send forth*.—

2. a. *To send away, dismiss, etc.*—b. *To pass by or over; to make no account of, neglect, transgress, etc.*—c. (a) *To forgive, remit, pardon, etc., sin, an injury, debt, etc.*—(b) Impersonal Pass.: **ἀφεθήσεται**, *It shall be forgiven, i. e. forgiveness shall be granted*.—d. From the idea of "giving up, yielding," etc., connected with "sending away": *To allow, suffer, permit, etc.*;—at iii. 15 without nearer Object;—at vii. 4; xxvii. 49 folld. by simple subj.—3. (In reflexive force: "To send one's self away from" something; hence)

a. *To leave, forsake, abandon*.—b. *To leave, let remain*.—o.

*To leave behind.*—*ἀ.* *To leave alone or unmolested.*—*Pass.*: *ἀφ-ίμαι*, *p.* *ἀφ-εῖμαι*, *1. aor.* (*ἀφ-είθην*, and) *ἀφ-έθην*, *1. fut.* *ἀφ-εθήσομαι*.

*ἀφορίζεῖ*, *ἀφοριούσι*, *3. pers. sing.* and *plur. fut. ind. of ἀφορίζω*.

*ἀφ-ορίζω*, *f.* (*ἀφ-ορίσω* and) *ἀφ-ορίω*, *1. aor.* *ἀφ-ώρισα*, *v. a.* [*ἀφ'* (see *ἀπό*), "from"; *ορίζω*, "to bound"; hence, "to divide as a boundary"; hence) *To separate*.

\**Ἀχάζ*, *m. indecl.* ("Seizer or Possessor") *Achaz* or *Ahas*; son of Jotham king of Judah, and an ancestor of Joseph the husband of the Virgin Mary; *i. 9.* He succeeded his father on the throne according to some accounts B.C. 744, according to others B.C. 748, and died after a reign of sixteen years; cf. 2 Kings xvi. 1; 2 Chron. xxviii. 1.

\**Ἀχέιμ*, *m. indecl.* *Achim* (a shortened form of *Jehoiachin*, "the Lord will establish"); son of Sadok, and an ancestor of Joseph the husband of the Virgin Mary; *i. 14.*

*ἀχθήσομαι*, *1. fut. ind. pass. of ἄγω*.

*ἀ-χρεῖ-ος*, *ον*, *adj.* [*ἀ*, "not"; *χρεῖ-α*, "use, advantage"] ("Not having *χρεῖα*"; hence) *Useless, of no advantage, unprofitable*.

*ἄχρι*, *adv.* Of time: With *Gen.*: *Until, up to*;—at *xxiv. 38* *ἄχρι ἧς ἡμέρας* = *ἄχρι ἐκείνης ἡμέρας*, *ἐν ᾗ*.

*ἄχϋρον*, *ον*, *n.* *Chaff*.

\**Βάβυλόν*, *ῶνος*, *f.* ("Confusion") *Babylon*, more anciently *Babel*: *a.* The chief city of Babylonia, a country of Asia; cf. *Gen. x. 10*; *xi. 9.*—*b.* The country, or kingdom, of Babylon.

*βάθ-ος*, *εος ους*, *n.* [*βαθ-ύς*, "deep"] ("The state, etc., of the *βαθύς*"; hence) *Depth*.

*βάλε*, *2. aor. imperat. of βάλλω*.

*βάλλειν*, *2. aor. inf. of βάλλω*.

*βάλητε*, *2. pers. plur. 2. aor. subj. of βάλλω*.

*βάλ-λω*, (*f.* *βάλλω*), *p.* *βύβληκα*, *2. aor.* *ἐβάλλον*, *v. a.* ("To cause to fall"; hence) *1. To put, place, lay.*—*2. To throw, cast.*—*3. To bring, etc.*; *x. 34.*—*4. To put, place, lay on a couch, etc.*; *viii. 14.*—*Pass.*: *βάλ-λομαι*, *p.* *βέβλημαι*, *pluperf.* *ἐβεβλήμην*, *1. aor.* *ἐβλήθην*, *1. f.* *βληθήσομαι* [akin to Sans. root *GAṬ*, "to fall," in causative force].

*βάλοῦσι(ν)*, *3. pers. plur. fut. ind. of βάλλω*.

*βάλλων*, *ούσα*, *όν*, *P. 2. aor. of βάλλω*.

*βαπτ-ίζω*, *f.* *βαπτίσω*, *p.* *βεβάπτικα*, *1. aor.* *ἐβαπτίσα*, *v. a.*

[akin to βάπτ-ω, "to dip in water"] ("To dip in water"; hence) *To baptize* a person.—Pass.: βαπτίζομαι, p. βεβάπτισμαι, 1. aor. ἐβαπτίσθην, 1. f. βαπτισθήσομαι.

βαπτισθεῖς, εἶσα, ἐν, P. 1. aor. pass. of βαπτίζω.

βαπτισθῆναι, 1. aor. inf. pass. of βαπτίζω.

βάπτισ-μα, μάτος, n. [for βάπτιδ-μα; fr. βαπτίζω (= βαπτιδ-σω, "to baptize")] ("The baptizing thing"; hence) *Baptism*.

βαπτισ-τής, τοῦ, m. [for βαπτιδ-τής; fr. βαπτίζω (= βαπτιδ-σω), "to baptize"] ("A doer of baptizing"; hence) *Baptist*, as a designation of John the son of Zacharias.

\*βάρ, m. indecl. *Son*.

\*Βαραββᾶς, ου, m. ("Son of Abba," or of a "Father") *Barabbas*; a Jewish prisoner condemned to death for insurrection and murder, whose liberation was demanded by the people of Jerusalem at the feast of the Passover, in the place of Christ.

\*Βαραχίας, ου, m. *Barachias*; see Zacharias.

(βᾶρ-έω -ῶ, f. βαρήσω, p. βεβάρηκα, v. a. [βαρ-ύς, "heavy"]) ("To make βαρύς"; hence) *To make heavy, weigh down, oppress*.—Pass.: βαρ-ίμαι -οῦμαι, p. βεβάρημαι, 1. aor. ἐβαρήθην: Of the eyes:

*To be made heavy, to be heavy, to be weighed down or oppressed with sleep.*

βαρ-έως, adv. [id.] ("After the manner of the βαρύς"; hence) *Heavily*, whether actually or figuratively:—βαρέως ἀκούειν, *to hear heavily*, i. e. *to be dull of hearing*, or *to hear with disgust*, in which last meaning the words occur in Xenophon, *Anab.* 2, 1, 9.

\*Βαρθολομαῖος, ου, m. ("Son of Tolmai") *Bartholomew*; one of the twelve Apostles. He is said to have preached the Gospel in India.

βᾶρος, εος ους, n. [akin to βαρύς] *Weight, burden, load*;—at xx. 12 in figurative sense.

βᾶρ-ύς, εἶα, ὅ, adj. *Heavy, weighty*, whether actually or figuratively. ~~Comp.~~ Comp.: βᾶρ-ύτερος; (Sup.: βᾶρ-ύτατος) [akin to Sans. *gur-u*, originally *gar-u*, "heavy"].

βᾶρύτερος, α, ου, comp. adj.; see βᾶρύς.—As Subst.: βᾶρ-ύτερα, ων, n. plur. *Weightier things or matters*.

βᾶρ-ῦ-τιμ-ος, ου, adj. [βαρ-ύς, "heavy"; (υ) connecting vowel; τιμ-ή, "price or value"] ("Of a heavy price or value"; hence) *Very precious, valuable, or costly*.

βάσαν-ίζω, (f. βάσανῶ), 1. aor. ἐβάσανῖσα, v. a. [βάσαν-ος, "a touch-stone"] ("To

apply the βάσανος to" a thing; hence, "to put to the test"; hence, "to examine (persons) closely"; hence, "to examine by torture"; hence) 1. *To torture, torment, rack.*—2. *To distress greatly, to bring into great trouble, etc.*—3. Of a vessel, instead of the persons in it: *To bring into great distress or peril.*—Pass.: βᾶσάν-ιζομαι, (p. βεβᾶσάν-ισμαι), 1. aor. ἐβᾶσάνισθην.

βᾶσανισ-τής, τοῦ, m. [for βασανιδ-τής; fr. βασανίζω (= βασανιδ-σω), "to examine by torture"] 1. *One who examines by torture; a torturer, tormentor.*—2. In a milder sense: *A keeper of a prison, a gaoler.*

βάσανος, ου, m. ("A touch-stone"; hence, "a trial, or inquiry, by torture"; hence) *Torture, torment.*

βᾶσιλ-εία, είας, f. [βασιλεύω, "to be a king, to reign"] ("A reigning"; hence) *A kingdom.*

βᾶσιλεύς, έως, m. *A king.*

βᾶσιλ-εύω, f. βασιλεύσω, 1. aor. ἐβᾶσιλευσα, v. n. [βᾶσιλ-εύς, "a king"] *To be a king; to rule, reign.*

βᾶσιλ-ισσα, ισσης, f. [id.] *A queen*:—*βασιλισσα νότου, the queen of the South, i. e. the queen of Sheba, or of Southern Arabia; see 1 Kings x. 1.*

βαστάζω, f. βαστάσω, 1. aor. ἐβάστασα, v. a. *To carry, bear, whether actually or figuratively.*

(βαττ-ο-λογ-έω -ῶ), 1. aor. ἐβαττολόγησα, v. n. [βάττ-ος, a word formed fr. the sound βατ, and used to denote "a stammerer"; (v) connecting vowel; λόγ-ος, "a word"] ("To use words like a βάττος"; hence, "to speak stammeringly"; hence) *To say the same thing over and over again; to use vain or useless repetitions.*

βαττολογήσητε, 2. pers. plur. 1. aor. subj. of βαττολογέω.

βδέλυγ-μα, μάτος, n. [βδε-λυγ, a verbal root of βδελύσσω, "to make loathsome"; in mid., "to feel disgust at, detest, abominate"] ("That at which disgust is felt," etc.; hence) *An abomination, an abominable thing*:—τὸ βδέλυγμα τῆς ἐρημώσεως, *the abomination, or abominable thing, of the desolation*, is probably the heathen Roman army, which, under Titus, captured and plundered Jerusalem, and destroyed the Temple.

βεβάρημένος, η, ον, P. perf. pass. of βάρέω.

βεβηλ-όω -ῶ, 1. aor. ἐβεβήλωσα, v. a. [βέβηλ-ος, "unhallowed, profane"] *To make unhallowed; to profane, desecrate.*

**βέβλημαι**, perf. ind. pass. of **βάλλω**.

**βεβλημένος**, η, ον, P. perf. pass. of **βάλλω**.

\***Βεεζεβούβ**, m. indecl. ("Lord of Flies") *Beelzebub*; the name of a god worshipped by the Philistines; see 2 Kings i. 2. In the Gr. Test. used as the name of the prince of the evil spirits, the same as Satan.

\***Βεεζεβούλ**, m. indecl. ("Lord of Dung") = **Βεελεβούβ**; the change of the last member of the word imparts to the name a meaning expressive of contempt for the Philistine God, and perhaps alluding to the connexion between flies and dung or putrid matter of any kind; see **Βεελεβούβ**.

\***Βηθανία**, ας, f. (acc. to some, "The House of dates"; acc. to others, "The House of ships") *Bethany* (now *El-Azariéh*, "The Village of Lazarus"); a village something less than two miles from Jerusalem, at the E. foot of the Mount of Olives, more especially remarkable as the scene of the raising of Lazarus.

\***Βηθλεέμ**, f. indecl. ("House of Bread") *Bethlehem*; originally called Ephrath or Ephratah (now *Beit Lahm*); a city in the land of the tribe of Judah, the birth-place of David, and subsequently of

the Saviour Jesus Christ. It was here that the leading events mentioned in the book of Ruth took place.

\***Βηθσαιδά**, n. indecl. ("The House of provisions or food"; —or, "The House of the chase" = "of fishing") *Bethsaida*; a town of Galilee, on the W. shore of the Sea of Tiberias. Its inhabitants were mainly fishermen.

\***Βηθφαγή**, n. indecl. ("The House of unripe figs") *Bethphägë*; a place on Mount Olivet, between Bethany and Jerusalem.

**βῆ-μα**, μάτος, n. [**βαίνω**, in the force of "to mount," through root **βη**] ("That which is mounted"; hence) Of a magistrate, etc.: *A tribunal, judgment-seat*, etc.

(**βι-ᾱζω**, v. a. [**βί-α**, "force"]) *To force, constrain, compel*. —Pass.: **βι-ᾱζομαι**, (p. **βεβίασμαι**, 1. aor. **ἐβιάσθην**, 1. fut. **βιασθήσομαι**), *To be forced, to suffer violence*.

**βίασ-τής**, τοῦ, m. [for **βιαδ-τής**; fr. **βιάζω** (= **βιδδ-σω**), "to force"] ("One who forces"; hence) *A mighty, strong, or powerful person*.

**βιβλ-ιον**, ἱου, n. dim. [**βίβλος**, "a book"] ("A little book"; hence) *A scroll of writing; a writing, document*, etc.

**βίβλος**, ου, f. ("The inner

bark of the papyrus"; hence, "paper" made of the inner bark of the papyrus; hence) *A book*, etc.:—βίβλος γενέσεως, *a birth-book*, i. e. a family-roll or pedigree.

βλαστ-ἄνω, (f. βλαστήσω, p. βεβλάστηκα), 1. aor. ἐβλάστησα, v. n. Of plants, seeds, etc.: *To grow up, to sprout or burst forth, to bud* [akin to Sans. root VREIDH, "to grow"].

βλασφημ-έω -ῶ, (f. βλασφημήσω, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, v. a. and n. [βλάσφημος, "speaking profanely"] 1. Act.: *To speak profanely of or about; to blaspheme.* — 2. Neut.: *To speak profanely or blasphemy*.

βλασφημ-ῖα, ῖας, f. [βλασφημ-έω, "to blaspheme"] *A blaspheming, blasphemy*;—at xii. 31 with Objective Gen.;—at xxvi. 65 with Subjective Gen.

βλέπω, f. βλέψω, (p. βέβλεφα), v. a. and n.: 1. Act.: *a. To see or behold an object.* — b. *To look on or at.* — 2. Neut.: *a. To possess the faculty of sight, to see.* — b. Imperat. pres. plur.: βλέπετε, *See*, i. e. *take heed, beware*; xxiv. 4.

βλέπων, ουσα, ον, P. pres. of βλέπω.

βληθείς, εἶσα, ἐν, P. 1. aor. pass. of βάλλω.

βληθῆ, 3. pers. sing. 1. aor. subj. pass. of βάλλω.

βληθήναι, 1. aor. inf. pass. of βάλλω.

βληθήσομαι, 1. fut. ind. pass. of βάλλω.

βλήθητι, 2. pers. sing. 1. aor. imperat. pass. of βάλλω.

βο-άω -ῶ, (f. βοήσω, p. βεβόηκα), 1. aor. ἐβόησα, v. n. *To cry, or call, out* [akin to Sans. root HVE, "to call"].

βοηθ-έω -ῶ, (f. βοηθήσω, p. βεβοήθηκα), 1. aor. ἐβοήθησα, v. n. [βοηθός, "an aider"] ("To be a βοηθός"; hence) With Dat.: *To aid, assist, help, succour, a person.*

βόθρυνος, ου, m. *A hole dug in the ground, a pit.*

\*Βοός, m. indecl. (prps. "Firmness") *Booz* (called in Old Test. "Boaz"); a son of Salmon by Rahab (cf. Joshua, vi. 25), the husband of Ruth (Ruth iv., etc.), and an ancestor of Joseph, the husband of the Virgin Mary; i. 5.

βό-σκω, (f. βοσκήσω), v. a. ("To nourish"; hence) 1. Act.: Of animals as Object: *To drive to pasture, feed, tend.* — 2. Mid.: βόσκομαι, ("To nourish one's self"; hence) Of animals as Subject: *To feed, graze* [akin to Sans. root PĀ, "to nourish"].

βούλ-ομαι, f. βουλήσομαι, p. βεβούλημαι, 1. aor. ἐβουλήθη and ἡβουλήθη, v. mid.



*To will, wish, desire* [root βουλ (= βολ), akin to Sans. root VBI, "to choose"].

βρέχω, (f. βρέξω), 1. aor. έβρεξα, v. a. : 1. *To rain, pour down as rain*.—2. Impers. : βρέχει, *It rains*, i. e. *the rain falls* [akin to Sans. root VRISH, "to rain"].

βροχ-ή, ης, f. [for βρεχ-ή; fr. βρέχ-ω, "to rain"] *Rain*.

βρυγ-μός, μου, m. [for βρυκ-μός; fr. βρύκ-ω, "to gnash" the teeth] *A gnashing of the teeth*.

βρώ-μα, μάτος, n. [βρω, root of βι-βρώ-σκω, "to eat"] ("That which is eaten"; hence) *Food*;—at xiv. 15 in plur.

βρώ-σις, σεως, f. [id.] ("An eating"; hence) *Rust, corrosion*, as eating away metals, etc.

γαλήνη, ης, f. *Stillness of the ocean; a calm*.

\*Γαλιλαία, ας, f. *Galilee*; the extreme N. part of the Holy Land, on the confines of Phœnicia and Coelë-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphthali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of

Tyre:—ή θάλασσα τής Γαλιλαίας, *the sea of Galilee*, a great inland sea or lake in the N. of the Holy Land; see also Γεννησαρέτ.—Hence, Γαλιλαίος (for Γαλιλαί-ιος), α, ον, adj. *Of, or belonging to, Galilee; Galilean*.—As Subst. : Γαλιλαίος, ον, m. *A man of Galilee; a Galilean* ["a circle or circuit"; the term *Eretz hagdall*, "Land of the circle or circuit," being that which is employed to denote this district at 1 Kings ix. 11, where the transfer of it to Hiram is mentioned].

Γαλιλαίος, α, ον, Γαλιλαίος, ον; see Γαλιλαία.

γάμ-έω -ῶ, f. γάμῃσω, p. γεγάμηκα, 1. aor. έγάμησα and έγημα, v. a. *Of a man as Subject: To marry a woman* [akin to Sans. root JAM, an old form of *yam*, "to tame"; and, in some combinations, "to marry"].

γάμ-ος, ον, m. [γαμ-έω, "to marry"] 1. *A marriage, a wedding*.—2. *A marriage-feast, wedding-feast*.

γάρ (usually the second word in a clause; but at ii. 6, in the third place), conj. : 1. *For*.—2. *In fact, indeed*.

γαστήρ, τέρος τρός, f. ("The belly"; also) *The womb*:—έν γαστρὶ έχειν, (to hold in the womb; i. e.) *to be pregnant, or with child* [akin to Sans.

*jathara*, "the belly, the womb".

*γε*, enclitic particle: *At least, indeed, at any rate* [probably akin to Sans. *gla* or *glā*, an old pronominal base].

*γίγνομαι*, perf. ind. of *γίνομαι*.

\**Γέεννα*, ης, f. *Gehenna* [changed from Hebr. *Gē Hinnōm*, "The Valley of Hinnom," lying on the western and southern sides of Jerusalem. It was here that the Israelites, when they fell into idolatry, offered their children as burnt sacrifices to Moloch, or Molech, the god of the Ammonites; 2 Kings xvi. 3; 2 Chron. xxxiii. 6, etc. When Josiah had put an end to this idolatrous practice (2 Kings xxiii. 10), the carcasses of animals and malefactors were thrown into this valley, and unclean things of every kind were burnt in it. Hence] *The place of eternal punishment; hell*.

\**Γεθσημάνη*, n. indecl. ("Oil-press or Oil-vat") *Geth-semane*; the name of a country-house or estate near the Mount of Olives.

*γέμω* (only found in pres. and imperf.), v. n. *To be full; to be filled*;—at xxiii. 27 folld. by Gen.;—at xxiii. 25 folld. by *ἐκ* with Gen.

*γεν-εά*, εās, f. [*γεν*, root of *γίνομαι*]; Of persons, "to be

born"] ("A being born, birth"; hence) 1. Sing.: *A generation*; i. e. the persons living at a certain time.—2. Plur.: *Generations*; i. e. steps, or successions, in genealogical descent; i. 17.

*γενέσθαι*, 2. aor. inf. of *γίνομαι*.

*γενέσθια*, ων; see *γενέσιος*. (*γενέσ-ιος*, ιον, adj. [*γένεσ-ις*, "birth"] *Of, or belonging to, one's birth; natal*.—As Subst. :) *γενέσθια*, ων, n. plur. ("A birth-day feast"; hence) *A birth-day*.

*γέν-εσις*, έςως, f. [*γεν*, root of *γίνομαι*, "to be born"] ("A being born"; hence) *Birth*.

*γενηθήτω*, 3. pers. sing. 1. aor. imperat. pass. of *γίνομαι*.

*γενήσομαι*, fut. ind. of *γίνομαι*.

*γεν-ν-άω -ῶ*, f. *γεννήσω*, p. *γεγέννηκα*, 1. aor. *ἐγέννησα*, v. a. [root *γεν* (see *γεved*) with *ν* doubled] ("To cause to be born"; hence) 1. Act.: a. Of a father: *To engender, beget*.—b. Of a mother: *To bear, bring forth*.—2. Pass.: *γεν-ν-άομαι -ῶμαι*, p. *γεγέννημαι*, 1. aor. *ἐγεννήθην*: Of a child: *To be born*.

*γέννη-μα*, μάτος, n. [for *γεννά-μα*; fr. *γεννᾶ-ω*, "to bring forth"] ("That which is brought forth"; hence) 1. *Offspring, child*;—at iii. 7;

xii. 34; xxiii. 33 applied to the young of vipers.—2. Of the vine: *Produce, fruit.*

\*Γεννησαρέτ, n. indecl. (prps. "Harplike") *Gennesaret* (a corruption of Hebrew *Chinnereth* or *Cineroth*; see Num. xxxiv. 11; Josh. xiii. 27; xi. 2); an extensive district of country on the borders of the lake of Tiberias, which was also called the sea of Galilee, and the lake of Gennesaret. The modern name of this sea is Bahr-al-Tabarieh.

γεννη-τός, τή, τόν, adj. [for γεννα-τός; fr. γεννᾶ-ω, "to bear, bring forth"; see γεννᾶω, no. 1. b.] With Gen.: *Brought forth by, born of.*

γενόμενος, η, ον, P. 2. aor. of γίνομαι.

γένωμαι, 2. aor. subj. of γίνομαι.

Γεργεσ-ηνοί, ὦν, m. plur. [Γέργεσ-α, "Gergesa," supposed to have been a town on the E. side of the Lake of Galilee, within the district or territory of Gadāra] *The people of Gergesa; the Gergesenes*; viii. 28.—N.B. The reading Γεργεσηνῶν at the above-named place is generally held to have crept into the Text in the place of Γαδαρηνῶν or Γερασηνῶν:—Gadāra was a large and strongly fortified city on the E. side of the Lake of Gennesaret; and Gerāsa

was a celebrated city on the E. borders of Persæa, amongst the mountains of Gilead, and about twenty miles E. of the Jordan. As to the origin of Gergesa, it is seemingly connected with Hebrew *Girgash* (= prob. "clay soil"), a region of Canaan. In Gen. x. 16 mention is made of "the Gergashite."

(γεύ-ω, f. γεύσω), 1. aor. ἔγευσα, v. a.: 1. Act.: *To give a taste of.*—2. Mid.: γεύ-ομαι, f. γεύσομαι, 1. aor. ἔγευσάμην, (p. pass. in mid. force, γέγευμαι), v. mid. ("To give one's self a taste of"; i.e.) With Gen.: *To taste something:—γεύεσθαι θανάτου, to taste death; i. e. to experience death, to die;—at xxvii. 34 supply αὐτοῦ (= ὁξους μετὰ χολῆς μεμιγμένου) after γευσάμενος [akin to Sans. root JUSH, "to enjoy"].*

γε-ωργ-ός, ὄν, adj. [for γε-εργ-ός; fr. γέ-α (= γῆ), "the earth, soil"; obsol. ἐργ-ω, "to work"] ("Working the earth or soil"; hence) *Tilling, or cultivating, the ground.*—As Subst.: γεωργός, οὔ, m. *One who tills the soil, etc.; a tiller of the ground, a husbandman.*

γῆ, γῆς, f.: 1. *Earth*, as opp. to "heaven."—2. *Land*, as opp. to sea.—3. *A land, country.*—4. *The ground.*—5. *Soil, or earth, in which seeds,*

*etc.*, are sown.—6. *Earth*, for “persons living on the earth”; v. 13.

**γίνεσθε**, 2. pers. plur. pres. imperat. of **γίνομαι**; vi. 16.

**γίνομαι**, **γίγνομαι**, f. **γενήσομαι**, p. **γένεγονα**, 2. aor. **ἐγενόμην**; also in pass. forms, p. **γεγέννημαι**, 1. aor. **ἐγενήθην**, (1. fut. **γενηθήσομαι**), v. mid. (“To come into being”; hence, “to be born”; hence) 1. Of persons: *To be made, formed, or created*.—2. a. *To happen, come to pass, take place, occur*.—b. Impers.: **ἐγένετο**, *It came to pass, etc.; it befell or happened*.—3. Of time: *To arrive, be present, have come*.—4. With predicate: *To be, or become, something*.—5. Like **εἶμι**, *To be*.—With **εἰς**, “for”: *To be for something*; i. e. *to be made*; xxi. 42.—N.B. In the Gr. Test. **γίνομαι** is never used with a follg. part. in the place of a finite verb: **εἶμι** alone is thus employed; see **εἶμι** [reduplicated, and changed, from root **γεν**, akin to Sans. root **JAN**, in intransitive force, “to be born”; also, “to become, take place”].

**γι-νώ-σκω**, **γι-γνώ-σκω**, f. (**γνώσω**), **γνώσομαι**, p. **ἐγνώκα**, 2. nor. **ἐγνων**, (imperat. **γνῶθι**, subj. **γνῶ**, **γνῶς**, **γνῶ**, opt. **γνοίην**, inf. **γνῶναι**, part. **γνούς**), v. a.: 1. Act.: a. *To perceive, mark, observe, understand, learn*.—

b. In past tenses: (“To have perceived,” *etc.*; hence) *To know*.—c. *To know carnally*.

—2. Pass.: **γι-νῶ-σκομαι**, **γι-γνῶ-σκομαι**, p. **ἐγνώσμαι**, 1. aor. **ἐγνώσθην**, 1. fut. **γνωσθήσομαι**, *To be made known, to become known*; x. 26 [root **γνω**, akin to Sans. root **ज्ञा**, “to know”; cf. Lat. **no-sco** (old form **gno-sco**), Eng. “know”].

**γνούς**, **γνοῦσα**, **γνόν**, P. 2. aor. of **γινώσκω**.

**γνῶναι**, 2. aor. inf. of **γινώσκω**.

**γνωσθήσομαι**, fut. ind. pass. of **γινώσκω**.

**γνώτω**, 3. pers. sing. 2. aor. imperat. of **γινώσκω**.

**γογγ-ῦζω**, (f. **γογγῦσω**), 1. aor. **ἐγόγγυσα**, v. n. *To mutter, murmur* [akin to Sans. root **गुह्**, “to buzz”].

\***Γολγοθᾶ**, n. indecl. (“A skull”) *Golgotha*; a place near Jerusalem, where criminals were put to death, and in which their bones were permitted to lie unburied.

\***Γόμορρα**, **ων**, n. plur. (prob. “submersion”) *Gomorrha*; one of the cities of the plain destroyed for their wickedness, and on the site of which is the Dead Sea; see Gen. xix. 24.

**γόνᾱτα**, acc. plur. of **γόνυ**.

**γον-εύς**, **έως**, m. [**γον-άω** (= **γεννάω**), “to beget”] (“A begetter”; hence, “a father”; hence) Plur.: *Parents*.

γόνα, ἄτος (Dat. Plur. γόνῳσι),  
n. *A knee*:—γόνατα τιθέναι,  
(to place, i. e.) *to bend the knee*  
in token of homage [akin to  
Sans. *jānu*, “a knee”].

γονυπετ-έω -ῶ, 1. aor.  
ἐγονυπέτησα, v. a. [γονυπετ-ής,  
“falling on the knees”] *To*  
*fall on the knees to or before.*

γονυπετήσας, ἄσα, αν, P.  
1. aor. of γονυπετέω.

γονυπετών, οὔσα, οὖν, contr.  
part. pres. of γονυπετέω.

γραμμᾶτ-εύς, έως, m. [γράμ-  
μα, γραμμᾶτ-ος, “a written  
character, a letter”] (“He  
who attends to γράμμα”;  
hence, “a writer or copyist”;  
hence) Among the Jews after  
the return from the captivity:  
1. *A scribe*; i. e. one whose  
office it was to expound the  
Law as well as to transcribe it.  
—2. Plur.: In connexion with  
ἀρχιερεῖς or πρεσβύτεροι, *The*  
*Scribes*, who were members of  
the Sanhedrim.

γράφ-ή, ἥς, f. [γράφ-ω, “to  
write”] (“That which is writ-  
ten”; hence) Sing. and Plur.:  
With definite article: *The*  
*Scripture* or *Scriptures*; i. e.  
the inspired writings.—In St.  
Matthew's Gospel found only  
in plur.

γράφω, f. γράψω, p. γέγραφα,  
1. aor. ἔγραψα, v. a.: 1. *To*  
*write*.—2. Impers. perf. ind.  
pass.: γέγραπται, *It is written*  
in the Scriptures. — Pass.:

St. Matt.

γράφομαι, p. γέγραμμαι, (1.  
aor. ἐγράφη), 2. aor. ἐγράφ-  
ην.

γρηγορ-έω -ῶ, 1. aor. ἐ-  
γρηγόρησα, v. n. [late pres.  
fr. ἐ-γρήγορ-α, perf. of ἐγείρω,  
“to rouse”] (“To rouse one's  
self”; hence) 1. *To watch, to*  
*be watchful*.—2. Mentally: *To*  
*watch, to be vigilant*.

γρηγορήσαι, 1. aor. inf. of  
γρηγορέω.

γυμνός, ή, όν, adj. *Naked*,  
*without clothing*.

γύναι, voc. sing. of γυνή.

γυναικός, γυναική, etc., gen.  
and dat. sing. of γυνή.

γύν-ή, αἰκός, f. (“She who  
brings forth”; hence) 1. *A*  
*woman*.—2. *A wife* [akin to  
Sans. root JAN, in transitive  
force, “to bring forth”].

γωνία, ἱας, f. *A corner*,  
*angle*.

\*Δαβὶδ, m. indecl. (“Be-  
loved”) *David*; king of the  
Jewish nation, the son of Jesse,  
and an ancestor of Christ.

δαίμον-ίζομαι, 1. aor. ἐ-  
δαίμονίσθην, v. pass. [δαίμων,  
δαίμον-ος, “a demon or devil”]  
*To be possessed, or afflicted*,  
*by a devil or devils*.

δαίμόν-ιον, ἱον, n. (dim. only  
in form) [δαίμων, δαίμον-ος;  
see δαίμων] *A demon or devil*.

δαί-μων, μονος, m. [δαί-ω,  
“to distribute, apportion”]  
 (“A distributor or apportioner”)

of one's lot; hence, "a deity"; hence, "a genius or tutelary spirit"; hence) *A demon, evil spirit, devil*;—so, always, in Gr. Test.

**δάκρυ**, *ρῦος*, n. ("That which bites"; hence, in reference to the effect produced on the eyes and eyelids) *A tear* [akin to Sans. root *DAṢṢ*, or *DAṢ*, "to bite"; cf. Lat. *lacrima*, old form *dac-rima*].

**δάκτυλος**, *ου*, m. *A finger*.

**δαν-εἶζω**, (f. *δανείσω*, p. *δανείκα*), v. n. [*δάν-ος*, "money lent" on usury] 1. *To lend money on usury*.—2. Mid.: (*δαν-εἴζομαι*, f. *δανείσομαι*, p. pass. in mid. force, *δεδάνευσμαι*), 1. aor. *ἐδανείσάμην*, *To have money lent to one's self, to borrow*.

**δάνειον**, *εἶου*, n. [*id.*] ("A thing pertaining to *δάνος*"; hence) *A loan*.

**δανείσασθαι**, 1. aor. inf. mid. of *δανείζω*.

**\*Δανιήλ**, m. indecl. ("God is Judge") *Daniel*; the fourth of the greater prophets. He was of either royal or noble descent (see Dan. i. 3), and was carried captive to Babylon in the third year of Jehoiakim king of Judah, i. e. about B.C. 606-604. For further accounts of him see his prophetic writings.

**δέ**, conj.: 1. *And, also*.—2. *But*; see *μέν*.

**δεδεμένος**, *η, ου*, P. perf. pass. of *δέω*.

**δέδομαι**, perf. ind. pass. of *δίδωμι*.

**δέη**, subj. of *δεῖ*; see *δεῖ*.

**δεήθητε**, 2. pers. plur. 1. aor. imperat. of *δέομαι*.

**δεῖ**, imperf. *ἔδει*, subj. *δέη*, (opt. *δέοι*), inf. *δεῖν*, part. *δέον*, (f. *δεήσει*, 1. aor. *ἐδέησε*), v. n. impers. [formed partly fr. *δέω*, "to bind"; partly from *δέω*, "to need"] *It is binding or necessary; it is needful*.

**δείκ-νῦμι** (*δεικ-νῦω*), f. *δείξω*, (p. *δέδειχα*), 1. aor. *ἔδειξα*, v. a. *To show* [akin to Sans. root *DIṢ*, "to show"].

**δει-λός**, *λή, λόν*, adj. [for *δειδ-λός*; fr. *δείδ-ω*, "to fear"] ("Fearing"; hence) *Filled with fear, fearful, timorous, terrified*, etc.

**δεῖνα** (Gen. *δελνᾶτος* and *δεῖνος*; Dat. *δελνᾶτι* and *δεῖνι*; Acc. *δεῖνα*), pron. of all genders; *Such an one, a certain one; a certain thing*.

**δειν-ώς**, adv. [*δειν-ός*, "dreadful"] ("After the manner of the *δεινός*"; hence) *Dreadfully, terribly*, etc.

**δείξον**, 1. aor. imperat. of *δείκνυμι*.

**δεῖπνον**, *ου*, n. *A meal*, whether *dinner* or *supper*.

**δέκα**, num. adj. indecl. *Ten*.—As Subst.: *δέκα*, *Ten persons, ten*:—*οἱ δέκα*, *the ten*; i. e. the ten Apostles, exclusive

of the two brothers James and John; **xx. 24** [akin to Sans. *daśa*, "ten"].

**Δεκά-πολις**, *εως*, *f.* [δέκα, "ten"; πόλις, "a city"] ("Ten-city") *Decapolis*; a district of Palestine, which took its name from its containing within its limits ten cities. Of these the names are variously stated by different writers. According to the more generally received opinion, they were Canatha, Damascus, Dios, Hadāra, Gerāsa (or Galāsa), Hippos, Pella, Philadelphia, Scythopölis, Raphāna.

**δεκά-τέσσαρες**, *τέσσαρα*, num. adj. plur. [δέκα, "ten"; τέσσαρες, "four"] ("Ten and four"; *i. e.*) *Fourteen*.

**δένδρον**, *ου*, *n.* *A tree* [probably, like *δρῦς*, akin to Sans. *dru*, "a tree"].

**δέξασθαι**, *l. aor. inf.* of δέχομαι.

**δέξεται**, *3. pers. sing. l. aor. subj.* of δέχομαι.

**δεξιός**, *ιδ, ίδν, adj.* *Right*, as opposed to "left."—Adverbial expression: *ἐκ δεξιῶν*, *on the right*.—As Subst.: **δεξιά**, *ας*, *f.* *The right hand* [akin to Sans. *dakṣh-a*].

**δέομαι**, *f. δέησμαι*, *l. aor. έδεήθην*, *v. mid.* ("To want, need," *etc.*; hence) With Gen. of person: *To beg, entreat a person to do something*.

**δερμάτ-ινος**, *ινη, ινον, adj.*

[*δέρμα*, *δέρματ-ος*, "a skin"; hence, "leather," as being a prepared skin] ("Of, or pertaining to, *δέρμα*"; hence) Of leather: *Made, or consisting, of leather; leather-, leathern-*.

**δέρω**, (*f. δερῶ*), *l. aor. έ-δαιρα*, *v. a.* ("To skin, flay"; hence) *To beat, or scourge*, severely [akin to Sans. root *DRI*, "to divide, to tear"].

**δεσμ-εύω**, *v. a.* [δεσμ-ός, "a bond or fetter"] ("To use a δεσμός to"; hence) Of things as Object: *To bind, or fasten, together; to tie up*.

(**δεσμ-ιός**, *ια, ιον, adj.* [*id.*] ("Of, or pertaining to, δεσμός"; hence) *In bonds, fettered*.—As Subst.: **δεσμῖος**, *ου, m.* ("One who is in bonds," *etc.*; hence) *A prisoner*.

**δεσμωτήρ-ιον**, *ιον, n.* [for the formation of this word, a subst. *δεσμώτηρ*, *δεσμώτηρ-ος* (= *δεσμώτης, ου*) "a prisoner" is required, though not found in Lexicons] ("A thing pertaining to a δεσμώτηρ"; hence) *A prison*.

**δεῦρο**, *adv.* As a particle denoting exhortation, *etc.*: *Come!*

**δεῦτε**, *adv.* As a particle denoting exhortation, *etc.*: *Come! come now!*

**δεύ-τερος**, *τέρα, τερον, adj.* *Second*.—Adverbial expression: *ἐκ δευτέρου*, *a second time*, **xxvi. 42**; see *ἐκ*, no. 13 [prob. akin to *δύο*, "two"].

**δέχ-ομαι**, (f. **δέξομαι**), p. **δέδεγμαι**, 1. aor. **ἐδέξαμην**, v. mid.: 1. *To receive, take, etc.*—2. Of persons: *To receive with hospitality, to entertain*.—3. Of a statement, etc.: *To accept, give ear to, receive, believe, etc.* [akin to Sans. root **DAGH**, “to attain”].

**δέ-ω**, f. **δήσω**, (p. **δέδεκα**), 1. aor. **ἔδησα**, v. a. *To bind, tie, fasten*.—Pass.: p. **δέδεμαι**, 1. aor. **ἐδέθην**, (1. f. **δεθῆσομαι**) [probably akin to Sans. root **DĀ**, “to bind”].

**δή**, adv. With pronouns: *To mark the person or thing strongly: Plainly, truly, evidently, indeed, etc.*

**δή-λος**, λη, λον, adj. *Clear, manifest, plain, evident* [akin to Sans. root **Dī**, “to shine”; and so, literally, “shining”].

**δηνάριον**, ον, n. [The Greek form of the Lat. *denarius*] *A denarium or denarius; a Roman silver coin containing originally ten asses* (whence its name, as a “ten-as” piece), afterwards sixteen, and equal to about 8½d. English. Its currency in Judæa in the time of our Saviour was owing to the fact that the Romans were at this time masters of the country, and governed it by a magistrate sent from Rome.

**δήσας**, ᾱσα, ᾱς, P. 1. aor. of **δέω**.

**δήσᾱτε**, 2. pers. plur. 1. aor. imperat. of **δέω**.

**δήση**, **δήσης**, **δήσητε**, 3. and 2. pers. sing., and 2. pers. plur., 1. aor. subj. of **δέω**.

**διά**, prep. gov. gen. and acc.: 1. With Gen.: a. Locally: *Through*.—b. Of time: *Throughout, during*.—c. On account of, for the sake of, for.—d. *Through, by means of, by*.—2. With Acc.: a. *Through, in consequence of, owing to*.—b. *On account of, for the sake of, for*.—c. *Because of, by reason of* [akin to Sans. *dva*, “two”].

(**δια-βλέπω**), f. **διᾱ-βλέψω**, v. a. [**دید**, in “strengthening” force; **βλέπω**, “to see”] With Inf.: *To see thoroughly or clearly how to do, etc.*

**διάβολ-ος**, ον, m. [for **διδ-βαλ-ος**; fr. **διαβάλλ-ω**, “to accuse falsely”] *A false accuser, a slanderer; an epithet of Satan*.

**διᾱθή-κη**, κης, f. [**διᾱτίθημι**, in mid. force of “to arrange, or settle, mutually”; through **διαθη**, verbal root of **διατίθημι** (**دید**; **θη**, root of **τί-θη-μι**)] (“That which is arranged, or settled, mutually,” i. e. between two parties; hence) *A covenant, compact, agreement*.

**διᾱκον-έω -ω**, f. **διᾱκονήσω**, (p. **δεδικονήκα**), 1. aor. (late) **διηκόνησα**, v. n. [**διᾱκον-ος**, “a



servant"] ("To be a δῖακον-  
os"; hence) 1. Alone: *To be a  
servant; to serve, minister.*—  
2. With Dat. of person: *To  
minister unto; to wait, or at-  
tend, on; to do service to, to  
serve.*—Pass.: δῖακον-έομαι  
-οῦμαι, (p. δεδῖακόνημαι), 1.  
aor. δῖηκονήθη.

δῖακονος, ου, m. *A servant,  
attendant, minister.*

διακρίθητε, 2. pers. plur.  
1. aor. subj. pass. (in mid.  
force) of διακρίνω.

δια-κρίνω, (f. διακρίνω), 1.  
aor. διέκρινα, v. a. [διδ, "be-  
tween"; κρίνω, "to judge"]  
("To judge between"; hence)  
1. Act.: *To distinguish, to dis-  
cern.*—2. Mid.: δια-κρίνομαι,  
1. aor. pass. in mid. force, διε-  
κρίθη: With accessory notion  
of hesitation: *To hesitate,  
doubt, etc., in forming a deci-  
sion, etc.*

δια-κωλύω, f. δῖακωλύσω,  
v. a. [διδ, in "strengthening"  
force; κωλύω, "to hinder"]  
*To hinder, prevent.*

διαλλάγηθι, 1. aor. imperat.  
pass. of διαλλάσσω.

(δῖ-αλλάσσω, Attic δῖ-  
αλλάττω, f. δῖαλλάξω, p. δῖ-  
ήλλαχα, v. a. [δῖ-α, "between";  
ἀλλάσσω, "to change"] "To  
change between" two or more  
persons; hence, "to inter-  
change, exchange"; hence,  
"to change enmity to friend-  
ship"; i. e.) *To reconcile per-*

sons.—Pass.: (δῖ-αλλάσσομαι,  
Attic δῖ-αλλάττομαι), 1. aor.  
δῖηλλάχθην, (1. fut. δῖαλλαχθή-  
σομαι).

διᾱλογ-ίζομαι and διᾱ-  
λογίζομαι, (διᾱλογίζομαι, p.  
διαλελόγισμαι, v. mid.: 1. [διᾱ-  
λογος, "talk, conversation"]  
("To hold διᾱλογος"; hence)  
*To talk, converse, or discourse  
about; to dispute.*—2. [διδ,  
in "strengthening" force;  
λογίζομαι, "to reason"] *To  
reason, argue, turn over in  
the mind, etc.*

διᾱλογισ-μός, μου, m. [for  
διᾱλογιδ-μός; fr. διαλογίζομαι  
(= διαλογιδ-σομαι), "to rea-  
son"] ("A reasoning or  
turning over" in the mind,  
etc.; hence) *A thought, de-  
liberation, etc.*

διᾱ-μερίζω, 1. aor. διεμέρισα,  
v. a. [διδ, "between"; μερίζω,  
"to part or divide"] 1. Act.:  
*To part, or divide, between or  
among.*—2. Mid.: διᾱ-μερ-  
ίζομαι, 1. aor. διεμερίσάμην:  
Of several Subjects: *To part,  
or divide, between or among  
themselves, etc.*

διάνο-ια (quadrisyll.), ιας,  
f. [διανο-έομαι, "to think  
over, meditate"] ("A think-  
ing over"; hence) *Thought,  
the faculty of thought, mental  
powers, mind.*

διᾱ-παντός, adv. [διδ,  
"through"; παντός, gen. of  
πᾱς, "all"] ("Through all";

hence) Of time : *Continually, ever, at all times, always.*

**διᾶπεράσας**, ἄσα, αν, P. 1. aor. of διᾶπεράω.

**διᾶ-περάω -περῶ**, (f. διᾶ-περᾶσω), 1. aor. διεπεράσα, v. n. [διά, in "strengthening" force; περάω, "to cross over"] *To cross over, go quite across.*

(δι-αρπᾶζω), f. διαρπᾶσω (and διαρπάσσομαι, p. διήρπακα), 1. aor. διήρπασα, v. n. [διά, denoting "completeness"; αρπᾶζω, "to plunder"] *To plunder completely or utterly; to spoil, etc.*

**διαρπάσαι**, 1. aor. inf. of διαρπᾶζω.

**διαρπάσω**, fut. ind. of διαρπᾶζω.

(δια-ρ-ρήγνυμι, p. διέρρηξα), 1. aor. διέρρηξα, v. a. [διά, "through"; ρήγνυμι, (with ρ doubled); of garments, "to tear," etc.] *To tear through or asunder; to rend.*

**δια-σκορπίζω**, 1. aor. δι-εσκορπίσα, v. a. [διά, in "strengthening" force; σκορπίζω, "to scatter"] *To scatter completely, to disperse, etc.—Pass.: διεσκορπισμαι*, 1. aor. διεσκορπίσθην, 1. f. διασκορπισθήσομαι;—at xxvi. 31 διασκορπισθήσεται has for its Subject a neut. nom. plur.

**διασκορπισθήσομαι**, 1. fut. ind. pass. of διασκορπίζω.

(διᾶ-στέλλω, f. διαστελῶ,

v. a. [διά, "apart"; στέλλω, "to place or set"] "To place, or set, apart"; hence, "to arrange, set in order"; hence, "to order."—) Mid.: **δια-στέλλομαι**, 1. aor. διεστείλαμην : With Dat. : *To order, enjoin, command, as one's own especial act.*

**διᾶ-στρέφω**, (f. διᾶ-στρέψω), 1. aor. δι-έστρεψα, v. a. [διά, "in different directions"; στρέφω, "to turn"] ("To turn in different directions; to twist about"; hence) Morally : *To pervert, etc.—Pass.: (διᾶ-στρέφομαι)*, p. δι-έστραμμαι :—Part. perf. *Perverted = perverse.*

(διᾶ-σώζω, f. διᾶ-σώσω), 1. aor. δι-έσωσα, v. a. [διά, "augmentative" force; σώζω, "to save"] 1. *To save completely, to keep quite safe, to preserve.*—2. Pass.: (διᾶ-σώζομαι), 1. aor. διεσώθην, *To recover from an illness; to be made, or become, perfectly whole or well.*

**διᾶ-τάσσω** (Attic διᾶ-τάττω, f. διᾶ-τάξω), 1. aor. δι-έταξα, v. n. [διά, in "strengthening" force; τάσσω, in force of "to appoint, order"] With Dat. of person : *To give commands, or orders, to; to command, order, etc.*

**διᾶ-τί**, adv. [διά, "on account of"; τί (neut. acc. sing. of τίς, "who, what"), "what"]

("On account of what"; i. e.)  
*Why, wherefore.*

**διᾶ-φέρω**, (f. δι-οίσω and δι-οίσομαι, 2. aor. δι-ήνεγκον), v. n. [*did*, "apart"; *φέρω*, "to bear or carry"] ("To bear, or carry, apart"; hence, in neut. force, "to bear, etc., one's self, or be, apart" from some other object; hence, to "differ" from; hence) In good sense: *Foldd. by Comparative Gen.: To be better than, to surpass or exceed in value, etc.*;—at xii. 12 *foldd. also by Dat. of measure or degree.*

**διᾶ-φημιζω**, f. (διαφημίσω), 1. aor. διεφήμισα, v. a. [*did*, "in different directions"; *φημιζω*, "to spread a report"] ("To spread a report in different directions"; hence) 1. With Acc. of person: *To spread a report abroad about.*—2. Of a report, etc., as Object: *To spread far and wide; to spread abroad.*—Pass.: 1. aor. διεφημίσθην.

**διδασκᾶλ-ια**, *ias*, f. [*did*-*δασκᾶλ-ος*, "a teacher"] ("A thing pertaining to a *διδάσκ-ᾶλος*"; hence, "teaching"; hence) Of religious subjects: *Doctrine*;—at xv. 9 in plur.

**διδάσκ-ᾶλος**, *ᾶλου*, m. [*διδάσκ-ω*, "to teach"] *A teacher.*—In St. Matthew always used of Christ, except at x. 24, 25.

**δι-δά-σκω**, f. διδάξω, (p.

δεδιᾶχα), 1. aor. ἐδιδάξα, v. a. and n.: 1. Act.: a. Of personal Objects: *To teach, to give instruction to*;—for ἦν δι-δάσκων see εἰμί.—b. Of things as Object: With double Acc.: *To teach something as, or for, something.*—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root *DAṢ*].

**δι-δάχ-ῆ**, *ῆς*, f. *Teaching, instruction* [*id.*; cf. δε-δί-δάχ-α, perf. of διδάσκω; see δι-δάσκω].

**διδόναι**, pres. inf. of δίδωμι.

**δίδου**, 2. pers. sing. pres. imperat. of δίδωμι, as if from a contracted form διδῶ.

**δί-δραχμ-ος**, *ον*, adj. [for δις-δραχμ-ος; fr. δις, "twice"; *δραχμ-ῆ*, "a drachma"] *Of or pertaining to (twice a drachma=) a double drachma.*—As Subst.: **δίδραχμον**, *ον* (sc. ἀργυρίου), n. *A double drachma*; used at xvii. 24 to designate the *half-shekel* which each Jew was required to pay annually towards defraying the general expenses connected with the Temple at Jerusalem.

**δι-δω-μι**, f. δώσω, p. δέδωκα, 1. aor. (only in indic.) ἔδωκα, 2. aor. ἔδων, v. a.: 1. a. With Acc. of thing and Dat. of person: *To give something to some one, to bestow something on some one*;—at xxvi. 26 supply αὐτόν (= τὸν ἄρτον)

after ἐκλάσσε καὶ ἐδίδου;—  
at xix. 21 supply αὐτά (= τὰ  
ὑπάρχοντα) after δός. — In  
Pass. constr.: i. e. where the  
Object of the act. verb becomes  
the Subject of the pass. verb;  
xii. 39; xxviii. 18, etc.—b.  
Impers. Pass.: (a) δοθήσεται,  
*It shall be given*, i. e. *a gift  
shall be given*; vii. 7; the  
Subject (δῶρον) being com-  
prised in the meaning of the  
verb; cf., also, xxv. 29;—but  
at x. 19 δοθήσεται has for its  
Subject the clause τί λαλήσετε.  
—(b) δέδοται, *It has been  
given*; xix. 11; where the  
Subject must be supplied from  
the preceding context; viz.  
χωρεῖν τὸν λόγον τούτου.—2.  
Without nearer Object: *To  
give, make a gift, bestow*; v.  
42; x. 8.—3. Without Dat. of  
person: *To give, bestow*; xx.  
23; where the clause τὸ δὲ  
καθίσαι . . . μου is the Object  
of δοῦναι.—4. *To give, supply,  
furnish, provide*, whether  
mentally or physically;—at  
xiv. 16 without Object, and  
folld. by Inf. in force of Lat.  
Gerund in dum with ad:—  
δότε αὐτοῖς ὑμεῖς φαγεῖν, *give  
ye (something) unto them to  
eat*; i. e. (ad edendum) for  
the purpose of eating; cf., also,  
xxv. 35; xxvii. 34.—5. With  
double Acc.: *To give some-  
thing as, or for, something*;  
xvi. 26; xx. 28.—6. With ἐκ

and its case, instead of a sim-  
ple Partitive Gen., as Object:  
*To give some, or a portion, of*;  
xxv. 8.—7. Of tribute, etc.:  
*To give, pay, render*; xxii.  
17.—8. Of wonders, etc.: a.  
*To give, to foretell, predict*.  
—b. *To show, exhibit*.—  
9. Of a signal, token, etc.:  
*To give, furnish, supply*,  
etc.; xxvi. 48.—10. Of the  
soil as Subject: *To give, give  
forth, yield, produce*; xiii. 8.  
—11. Of the moon as Subject:  
*To give, give forth, light*;  
xxiv. 29.—12. With Acc. of  
thing and Dat. of person: *To  
give over, or up, to; to place  
in the hands or possession of*;  
xxv. 28; where supply αὐτό  
(= τὸ τέλειον) after δότε.—  
Pass.: δι-δο-μαι, p. δέδομαι,  
1. aor. ἐδόθην, 1. fut. δοθήσομαι  
[lengthened and strengthened  
fr. root δο, akin to Sans. root  
dâ, “to give”].

δι-εγείρω, 1. aor. διήγειρα,  
v. a. [δι-δ, in “intensive”  
force; ἐγείρω, “to wake”]  
*To wake thoroughly, to arouse*.  
—Pass.: δι-εγείρομαι, 1. aor.  
διηγέρθη.

διεγερθεῖς, εἶσα, ἐν, P. 1.  
aor. pass. of διεγείρω.

δι-έξοδος, ἐξόδου, f. [δι-δ,  
“through”; ἔξοδος, “a way  
out”] (“A way through and  
out”; hence) *A passage, outlet*.

διεπέρᾱσα, 1. aor. ind. of  
διᾱπέρω.

**δι-έρχομαι**, f. διελεύσομαι, p. διελήλυθα, 2. aor. διήλθον, v. mid. [δι-δ, "through"; ἔρχομαι, "to come or go"] *To come or go through.*

**διεσκόρπισα**, 1. aor. ind. of διασκορπίζω.

**διεστραμμένος**, η, ον, P. perf. pass. of διαστρέφω.

**διεσώθην**, 1. aor. ind. pass. of διάσωζω.

**δι-ετ-ής**, ές, adj. [δί (= δίσ), "twice"; ἔτ-ος, "a year"] ("Pertaining to a year twice over"; hence) *Two years old*; —at ii. 16 supply παιδός with διετούς.

**δικ-αιος**, αια, αιον, adj. [δικ-η, "right, law"] ("Pertaining to δίκη"; hence) 1. In reference to religion: *Observant of that which is right* in the sight of God; *obedient to the law of God*; *just, righteous*. —As Subst.: **δίκαιος**, ου, m. *One observant of that which is right* in the sight of God; *one obedient to the law of God*. —2. *Right, proper, just, fair, equitable*.

**δικαι-οσύνη**, οσύνης, f. [δίκαι-ος, "righteous"] ("The quality of the δίκαιος"; hence) *Righteousness*.

**δικαι-όω -ω**, f. δικαιώσω, 1. aor. ἐδικαίωσα, v. a. [δίκαι-ος, "just"] ("To make δίκαιος"; hence) *To make just, justify, vindicate*. —Pass.: **δικαι-όμαι -οῦμαι**, p. δεδικαίωμαι,

1. aor. ἐδικαιώθην, 1. fut. δικαιώθήσομαι.

**δίκτυον**, ου, n. *A net; a fishing-net.*

**δι-ό**, conj. [δι-δ, "on account of"; δ (neut. of δς), "who, which"] ("On account of which" thing; i. e.) *Wherefore, why*.

**διορύγηναι**, 2. aor. inf. pass. of διορύσσω.

**δι-ορύσσω** (Attic δι-ορύττω, f. δι-ορύξω), v. a. [δι-δ, "through"; ορύσσω, "to dig"] *To dig through*. —Houses in many parts of the East were anciently built of clay or mud, and had their walls of considerable thickness. The word, therefore, when applied to the act of a thief, would correspond in force with our expression *to break through*, the thief using in the former instance a spade, etc., in the latter house-breaking implements. —Pass.: (δι-ορύσσομαι, Attic δι-ορύττομαι, p. δι-ώρυγμαι), 1. aor. δι-ωρύχθην, (1. fut. δι-ορυχθήσομαι), 2. aor. δι-ωρύγην.

**δι-πλός**, πλή, πλόν, adj. [shortened fr. δι-πλό-ος, for δι-πλέ-ος; fr. δί (= δίσ), "twice"; πλε = πλη, root of πλή-θω, "to be full"; and πίμ-πλη-μι, "to fill"] ("Twice full or twice filled"; hence, 1. *Two-fold, double*. —2. Comp.: With Gen.: *Twice*

as much as, two-fold more than.

**διπλότερος**, α, ον; see διπλός.

(**διστάζω**, f. διστάσω), 1. aor. ἐδίστασα, v. n. *To doubt*.

**δι-ύλιζω**, v. a. [δι-δ, "thoroughly"; ὑλίζω, "to strain or filter"] ("To strain, or filter, thoroughly"; hence, as a result) *To strain, or filter, off or out; to get rid of by straining or filtering*.

(**διχ-αῖω**, f. διχᾶσω), 1. aor. ἐδιχᾶσα, v. a. [διχ-α, "apart"] ("To make to be apart"; hence) *To part asunder in a figurative force; to set at variance*.

**διχᾶσαι**, 1. aor. inf. of διχᾶζω.

(**διχ-ο-τομ-έω -ω**), f. διχοτομήσω, v. a. [διχ-α, "asunder, in two"; (ο) connecting vowel; τομ, a root of τέμνω, "to cut"] *To cut asunder or in two*;—at xxiv. 51 in figurative sense = "to punish with the sternest severity."

**διψ-άω -ω**, f. διψήσω, (p. δεδιψηκα), 1. aor. ἐδιψησα, v. n. and a. [διψ-α, "thirst"] 1. Neut.: *To thirst*.—2. Act.: *To thirst for in a figurative force; to long for, earnestly desire, have an intense desire for*.

**διωγ-μός**, μου, m. [for διώκ-μός; fr. διώκ-ω, "to pursue"; hence, "to persecute"] *A persecuting, persecution*.

**δοθῆναι**, 1. aor. inf. pass. of δίδωμι.

**δοθήσεται**, 3. pers. sing. 1. fut. ind. pass. of δίδωμι.

**δοκέω -ω**, (f. δόξω and δοκήσω, p. δεδόκηκα), 1. aor. ἐδοξα, v. a. and n.: 1. Act.: *To think, suppose, imagine*.—2. Neut.: a. *To seem, appear*.—b. *To think, be of opinion, imagine, suppose, expect*.

**δοκός**, οὐ, f. *A beam*.

**δόλος**, ου, m. ("A bait" for fish; hence) *Craft, deceit, guile*.

**δό-μα**, μάτος, n. [δο, a root of δι-δω-μι, "to give"] ("That which is given"; hence) *A gift*.

**δόξα**, ης, f. [for δόκ-σα; fr. δοκ-έω, "to think"] ("A thinking"; hence, "a thought"; hence) 1. As the thought which others entertain of one: *Honour, glory*.—2. *Glory, dignity, power, etc.*, belonging to a certain rank.—3. *Glory, glorious brightness* of the divine presence.

**δοξ-άζω**, f. δοξᾶσω, 1. aor. ἐδόξασα, v. a. [δόξ-α, "honour, glory"] *To ascribe honour or glory to; to honour, glorify*.—Pass.: **δοξ-άζομαι**, p. δεδόξασμαι, 1. aor. ἐδοξάσθην.

**δός**, 2. aor. imperat. of δίδωμι.

**δότε**, 2. pers. plur. 2. aor. imperat. of δίδωμι.

**δότης**, 3. pers. sing. 2. aor. imperat. of δίδωμι.

δουλ-εύω, f. δουλεύσω, p. δεδούλευκα, 1. aor. ἐδούλευσα, v. n. [δουλ-ος, "a slave"] ("To be a δούλος"; hence) With Dat.: *To serve.*

δουλ-ος, ον, m. [prob. for δέ-ολ-ος; fr. δέ-ω, "to bind"; δλ-ος, "whole"] ("One wholly bound"; hence) *A bondman, slave, servant.*

δοῦναι, 2. aor. inf. of δίδωμι.

δούς, δοῦσα, δόν, P. 2. aor. of δίδωμι.

δράμων, οὔσα, όν, P. 2. aor. of τρέχω.

δυνάμαι, imperf. ἐδυνάμην and ἡδυνάμην, f. δυνήσομαι, p. δεδύνημαι, 1. aor. ἐδυνήθην and ἡδυνήθην, v. mid. irreg. With Inf.: *To be able to do, etc.; I (etc.) can*;—at xx. 22 supply πῆϊν after δυνάμεθα;—at xvi. 3 supply διακρίνειν after δύνασθε.

δύνάμ-ις, εως, f. [δύνάμ-αι, "to be able"] ("A being able or having power"; hence) 1. *Power*, in the widest acceptance of the word; *might*.—2. *A powerful, or mighty, work; a miracle.*

δύν-ατός, ατή, ατόν, adj. [δύν-αμαι, "to be able"] Of things: ("Able to be done"; hence) *Possible.*

δύο (Gen. δύο, Dat. δυσί; for usual δυοῖν), dual num. adj. *Two*:—in St. Matthew's Gospel the subst. to which it is in attribution is always plur.;

—at xi. 2; xviii. 19 with Gen. of "thing distributed."—As Subst.: a. Masc.: *Two men*; xxiv. 40.—b. *Two women*; xxiv. 41.—In no. a. above the word is used as the Subject of of a plural verb; and at no b. a plural verb is to be supplied [akin to Sans. DVI, "two"].

δυσ-βάστακ-τος, τον, adj. [for δυσ-βάσταγ-τος; fr. δύς, "difficult"; βαστάζω (= βαστ-άγ-σω), "to bear or carry"] *Difficult to be borne or carried.*

δυσκόλ-ως, adv. [δύσκολ-ος, "difficult"] ("After the manner of the δύσκολος"; hence) *With difficulty, hardly.*

δυ-σμή, σμῆς (mostly plur.), f. [δύ-ω (of the sun), "to set"] ("Setting of the sun"; hence) *The West.*

δῶ, 2. aor. subj. of δίδωμι.

δῶ-δεκα, num. adj. indecl. [contr. fr. δυῶ-δεκα; fr. δύω (= δύο), "two"; δέκα, "ten"] ("Two and ten"; i. e.) *Twelve*.—As Subst. m.: *Twelve persons, twelve*:—οἱ δῶδεκα, *the twelve* (apostles) including Judas; cf. ἑνδεκα.

δῶ-μα, μάτος, n. [lengthened fr. δόμ-μα, for δέμ-μα, fr. δέμ-ω, "to build"; cf. δόμ-ος (for δέμ-ος), "a house"] ("That which is built"; hence) *A house.*

δῶμεν, 1. pers. plur. 2. aor. subj. of δίδωμι.

δωρ-εά, εās, f. [δωρ-έω, "to give, present as a gift"] ("A giving"; hence) 1. *A gift*.—2. Adverbial Acc.: δωρεάν, *As a gift, freely*; x. 8.

δῶ-ρον, ρου, n. [δίδωμι, "to give," through root δω] ("That which is given"; hence) *A gift*.

δώσω, fut. ind. of δίδωμι.

δῶτε, 2. pers. plur. 2. aor. subj. of δίδωμι.

1. εἰ-άν, conj. [for εἰ-άν; fr. εἰ, "if"; ἄν, conditional particle] With Subj.: *If haply; if that or so be that; if:—ἐάν μὴ, if not, i. e. unless, except; v. 20, etc. (but at x. 14; x. 41, ἐάν belongs to preceding relative pron. ὅς; see 2. ἐάν).*

2. ἐάν (ἄν), conditional particle: With relative words (= ἄν) modifying their power:—ὅς ἐάν, *whosoever*, x. 14; xi. 6;—ὅπου ἐάν, *wheresoever*, viii. 19, etc.;—ὅσοι, etc., ἐάν, *as many soever as, how many soever*, vii. 12, etc.

ἑαυτοῦ (αὐτοῦ), ἡς, οὐ, reflexive pron. without nom.: 1. Strictly of 3rd person: *Of, etc., himself, herself, itself, themselves, etc.*—2. Of 2nd person: *Thyself, yourself*; see iii. 9; xvi. 8; xxiii. 31; xxv. 9; xxvi. 11.

εἰάω -ῶ, f. εἰάσω, (p. εἰῶκα), 1. aor. εἰᾶσα, v. n. *To allow, suffer, permit*.

ἐβδομήκοντά-κις, adv.

[ἐβδομήκοντα, "seventy"] *Seventy times*.

ἐβλάστησα, 1. aor. ind. of βλαστάνω.

ἐβουλήθην, 1. aor. ind. of βούλομαι.

ἐγγ-ίζω, (f. ἐγγῖσω), p. ἡγγίκα, 1. aor. ἡγγίσα, v. n. [ἐγγ-ύς, "near"] ("To become ἐγγύς"; hence) *To come, or draw, near; to approach*.

ἐγγ-ύς, adv. [akin to ἄγχ-ι, "near"] *Near, nigh, whether in place or time*.

1. ἐγείραι, 1. aor. inf. of ἐγείρω; iii. 9.

2. ἔγειραι, 1. aor. imperat. mid. of ἐγείρω; ix. 5.

ἐγείρ-ω, f. ἐγερῶ, (p. ἐγήγερκα), 1. aor. ἡγείρα, v. a.: 1. Act.: a. *To awaken*.—b. *To raise, or lift, up or out*.—c. *To raise up children*; iii. 9.—d. *To raise the dead*; x. 8.—2. Mid.: ἐγείρομαι, (f. ἐγερ-οῦμαι), 1. aor. ἡγείραμην, ("To awaken one's self"; hence) a. *To be awake, to wake*.—b. *To lift, or raise, up one's self; to rise*.—3. Pass.: ἐγείρομαι, p. ἐγήγερμαι, 1. aor. ἡγέρθην, 1. fut. ἐγερθήσομαι: a. *To be awakened*.—b. *To rise, arise*.—c. *To be raised up from the dead*; xi. 5.—d. Of Christ: *To rise from the dead*; xvii. 23;—at xxvii. 63 the pres. ἐγείρομαι is used to denote something future that will almost immediately take



place.—*ε*. Of prophets, *etc.*: In mid. force: *To arise, spring up, appear* amongst men, *etc.* [akin to Sans. root JĀGRI, “to wake”].

ἐγενήθην, 1. aor. ind. pass. of γίνομαι.

ἐγενόμην, 2. aor. ind. of γίνομαι.

ἐγερθεῖς, εἶσα, ἐν, P. 1. aor. pass. of ἐγείρω.

ἐγερθῆναι, 1. aor. inf. pass. of ἐγείρω.

ἐγερθήσομαι, fut. ind. pass. of ἐγείρω.

ἐγέρθητε, 2. pers. plur. 1. aor. imperat. pass. of ἐγείρω.

ἐγερ-σις, σεως, f. [ἐγείρω, “to raise”; pass., “to be raised”] (“A raising;—a being raised”; hence) Of the dead: *Resurrection*.

ἐγήγερμαι, perf. ind. pass. of ἐγείρω.

ἐγ-κἀτάλειπω, f. ἐγκἀτάλειψω, 2. aor. ἐγκἀτέλιπον, v. a. [for ἐν-κἀτάλειπω; fr. ἐν, “in”; κἀτάλειπω, “to leave behind”] (“To leave behind in” a place; “to leave in the lurch”; hence) *To abandon, forsake*.

ἐγκατέλιπον, 2. aor. ind. of ἐγκἀτάλειπω.

(ἐγ-κρύπτω, f. ἐγ-κρύψω), 1. aor. ἐν-έκρυψα, v. a. [for ἐν-κρύπτω; fr. ἐν, “in”; κρύπτω, “to hide”] *To hide in*:—ἐν-έκρυψεν εἰς, *put into and hid in*, xiii. 33.

ἔγνω, 2. aor. ind. of γινώσκω.

ἐγώ (Gen. ἐμοῦ, enclitic μου), pron. pers. I [akin to Sans. aham, “I”].

ἔδρα, 1. aor. ind. of δέρω.

ἔδραμον, 2. aor. ind. of τρέχω.

\*Εἰς καίας, ου, m. (“Strength of Jehovah”) *Ezechias* or *Hezekiah*, son of Ahaz, and an ancestor of Christ; i. 9. He succeeded his father as King of Judah about B.C. 726.

(ἐθέλω and) θέλω, f. (ἐθελήσω and) θελήσω, 1. aor. ἠθέλησα (and ἐθέλησα, p. ἠθέληκα and τεθέληκα), v. n. and a.: 1. *To wish, will, desire*.—2. With Inf.: *To wish, etc., to do, etc.; to be willing to do, etc.*:—the Inf. is often to be supplied from the context; e. g. at xvii. 12 supply ποιῆσαι after ἠθέλησαν.—3. Folld. by ἴνα and Subj., or Subj. alone: *To wish, will, desire, that one should do, be, etc.*—4. With Objective clause: *To wish, etc., that one should do, etc.*—5. With Acc.: *To wish for, desire, etc.*—6. In connexion with a negative: *To be unwilling, etc.*;—often to be translated *I (etc.) will not*.

ἔθηκα, 1. aor. ind. of τίθημι; see τίθημι.

(ἔθω), p. εἴωθα, pluperf. εἴωθειν, (in pres. used only as

part. in connexion with a finite verb; the perf. and pluperf. are used, respectively, as pres. and imperf.) *To be accustomed or wont.*

1. εἰ, 2. pers. sing. pres. ind. of εἶμι.

2. εἰ, conj.: 1. *If*:—εἰ δὲ μήγε, *but if not indeed, otherwise, else*;—εἰ μή, (*if not, i.e.*) *except, unless*.—2. In interrogations, and expressions of doubt, etc.: *Whether, etc.*—3. In indirect questions, merely to mark the question:—λέγουρες αὐτῷ, Εἰ ἔξεστιν, *saying to him, Is it lawful?* etc., xix. 3.

εἶδον, 2. aor. ind. of εἶδω.

(εἶδω, obsol. in pres.), f. εἶδῃσω (and εἶσομαι), p. οἶδα, subj. εἶδω, part. perf. εἰδώς, pluperf. ᾔδειν, 2. aor. εἶδον, imperat. ἴδε, subj. ἴδω, (opt. ἴδοιμι), inf. ἰδεῖν, p. ἰδών, 2. aor. mid. εἰδόμεν, v. a.: 1. *To know, to perceive mentally*.—2. Perf. and pluperf. are used as a pres. and imperf.: (*I*) *know, (I) knew*.—3. The 2. aor. applies to the sight: (*I*) *saw, beheld, etc.* [akin to Sans. root VID, “to perceive, to know”].

εἰκῇ, adv. *Hastily, rashly, without cause.*

εἰκ-ών, ὄνος, f. [εἰκ-ω, “to be like”] (“That which is like” some object; hence) *A likeness, effigy, etc.*

εἰ-μί, imperf. ἦν and ἦμην, f. ἔσομαι, v. n.: 1. a. *To be*.—

b. With οὐκ: *Not to be or exist; to be dead*; ii. 18.—2.

With εἰς, (“To be for”; i.e.) *To become*; xix. 5.—3. With

ἐκ: a. *To be of a number of persons, etc.*; xxvi. 73.—b. *To be from or of a place, etc.*—c.

*To be, or proceed, from, a person, etc.*; i. 20.—4. With

Dat. of person: (“To be to” a person; i.e. of the person as Subject) *To have or obtain*.

—5. With Gen.: *To be the property of, to belong to*; v.

3, 10, etc.—6. *To be equivalent to, etc., in meaning; to be of the force or meaning of*;

i. 23.—7. *To happen, take place, occur*.—8. *To be equivalent to, to make*.—9. Fold.

by part. in concord with Subject, instead of the simple verb

of such part. in the tense corresponding to that of εἶμι:—

ἦν διδάσκων = ἐδίδασκε, vii. 29; ἦν ἔχων = εἶχε, xix. 22;

ἦσαν θεωροῦσαι = ἐθεώρουν, xxvii. 55; ἴσθι εὐνοῶν = εὐνοεῖ, v. 25;

ἐστὶ λεγόμενος = λέγεται, xxvii. 33; ἔσεσθε μισούμενοι = μισήθεσθε, x. 22,

etc. [for ἐσ-μί, akin to Sans. root AS, “to be”].

εἶναι, pres. inf. of εἶμι.

εἶπα; see εἶπον.

εἰπάτε, 2. pers. plur. imperat. of εἶπα.

1. εἰπέ, imperat. of εἶπον.

2. εἶπε (εἶπεν), 3. pers. sing. of εἶπον.

εἰπεῖν, inf. of εἶπον.

εἶπον, 2. aor., 1. aor. εἶπα, v. a. and n. without pres.: 1. Act.: a. *To say, speak.*—b. *To direct, command.*—c. *To tell, relate, mention, declare.*—2. Neut.: a. *To speak, say.*—b. *To speak, or say, what is actually the case:—σὺ εἶπας, thou hast spoken or said; a formula by which assent is given to what some one has just said, and which is equivalent to the English "yes"; xxvi. 25, 64.*

εἰρηκώς, vĩa, ός, P. perf. of εἶπω.

εἰρ-ήνη, ήνης, f. [prob. εἰρ-ω, "to bind or fasten"] ("The binding, or fastening, thing"; hence) *Peace*;—cf. Lat. pax (= pac-s), fr. root PAC = PAG, whence pa(n)g-o, "to fasten," etc.

(εἶπω, pres. found prps. only once), f. (ἐρέω and) ἐρῶ, p. εἶρηκα, v. a.: 1. *To say or speak.*—2. *To speak of.*—Pass. p. εἶρημαι, 1. aor. ἐβήθη and late ἐβρέθη.

1. εἰς, prep. gov. acc.: 1. With verbs of motion: a. *Horizontally: Into, within.*—b. *Of motion upwards: Up to, to.*—c. *Of motion downwards: Down to, into.*—2. With verbs of rest to denote previous motion *into* a place, and then

the doing, etc., of something in or at it:—παρεγένοντο εἰς Ἱερουσαλήμ, (*had come to Jerusalem and were present in it; i. e.*) *were present at Jerusalem*, ii. 1.—3. Of a state, condition, etc.: *Into*; vi. 13, etc.—4. To denote approach to, towards, or unto a place, for the purpose of going into it; xxi. 2, etc.—5. To mark an object towards which any mental process or moral feeling is directed: a. *In, on, upon.*—b. *Against*; xviii. 21.—6. To point out a purpose, aim, intention, etc.: a. *For the purpose of, for*:—εἰς τί, *for what purpose, wherefore*; cf., also, viii. 34; x. 18, etc.—b. *For the use or benefit of; for, unto.*—7. Of time: *Until, up to, for*; x. 22, etc.—8. With εἶμι or γίνομαι: (*To be for =*) *To become; to be*; xix. 5; xxi. 42.—9. *Unto.*—10. *Among.*—11. *Towards*; xxviii. 1.—12. Of a state or condition: *Into.*—13. *At, in consequence of*; xii. 41.—14. *On, upon, against.*

2. εἰς, μία, έν, num. adj.: 1. *One*;—at xvi. 14, etc., with Gen. of thing distributed;—at x. 29 folld. by ἐξ and its Gen.;—but at xxvii. 38 ἐκ δεξιῶν and ἐξ εὐωνύμων are adverbial expressions; see δεξιός and εὐάνυμος.—As Subst.: a. Masc.: *One man* or

*etc.*—2.) Mid.: (ἐκ-δίδωμαι), f. ἐκ-δίδωμαι, 2. aor. ἐξ-έδωκην, *To let out, as one's own act.*

ἐκδύσας, ἄσα, αἱ, P. 1. aor. of ἐκδύω.

(ἐκ-δύω, f. ἐκ-δύσω, p. ἐκ-δεδύκα, 2. aor. ἐξ-έδυν, 1. aor. ἐξ-έδυσα, v. a. [ἐκ, "out of, from"; δύνω, "to get into, or put on," clothes] ("To make to get out of clothes into which a person has got, or which he has put on"; hence) With Acc. of person: *To strip.*

ἐκδέσσομαι, fut. ind. mid. of ἐκδίδωμι.

ἐκεῖ, adv.: 1. *There, in that place*:—for οἱ ἐκεῖ see 1. δ, no. 6, b.—2. *Thither, to that place.*

ἐκεῖ-θεν, adv. [ἐκεῖ, "there"; suffix -θεν, denoting removal "from"] ("From there"; i.e.) *From that place, thence.*

ἐκεῖ-νος, νη, νο, pron. dem. [ἐκεῖ, "there"] *The person or thing there; that person, or thing*;—frequently to mark something that has preceded.—As Subst. of all genders: *He, she, it.*

ἐκκλη-σία, σίας, f. [ἐκ-καλέω, "to call, or summon, forth," through verbal root ἐκκλη (= ἐκ; κλη, a root of καλέω)] ("A calling, or summoning, forth"; hence, "an assembly" summoned by the public crier; hence) In Gr.

Test.: *The Church*, i.e. the general body of believing people, and also such of them as are in any one place.

ἐκ-κόπτω, f. ἐκ-κόψω, (p. ἐκ-κέκοφα), 1. aor. ἐξ-έκοφα, v. a. [ἐκ, "out"; κόπτω, "to cut"] ("To cut out" trees from a wood; hence) 1. *To cut down, fell.*—2. *To cut off or away.*—Pass.: ἐκ-κόπτομαι, p. ἐκ-κέκομμαι, 2. aor. ἐξ-εκκότην.

ἐκκοφον, 1. aor. imperat. of ἐκκόπτω.

(ἐκ-λάμπω), f. ἐκλάμψω, (1. aor. ἐξέλαμψα), v. n. [ἐκ, "forth"; λάμπω, "to shine"] *To shine forth.*

ἐκλεκ-τός, τή, τόν, adj. [for ἐκλεγ-τός; fr. ἐκλέγω, in mid. force, "to choose out"; *Chosen out, chosen, select, elect.*—As Subst.: ἐκλεκτοί, ὧν, m. plur. With art.: *The chosen, or elect, of God*; xxiv. 31.

ἐκλύθῳσι(ν), 3. pers. plur. 1. aor. subj. pass. of ἐκλύω.

(ἐκ-λύω, f. ἐκλύσω, 1. aor. ἐξέλυσα, v. a. [ἐκ, in force of "completion"; λύω, "to loose"] 1. Act.: "To loose completely"; hence, "to unloose, undo"; hence, "to relax, enfeeble."—2.) Pass.: ἐκ-λύομαι, p. ἐκλέλυμαι, 1. aor. ἐξελύθην, 1. fut. ἐκλυθήσομαι, ("To be relaxed or enfeebled"; hence) *To become faint or weak; to be worn out with fatigue, etc.*

ἐκ-πειράζω, f. ἐκ-πειράσω, v. a. [ἐκ, in "strengthening" force; πειράζω, "to make trial of, tempt"] *To tempt.*

(ἐκ-πλήσσω, f. ἐκπλήξω, v. a. [ἐκ, "out of"; πλήσσω, "to strike"] 1. Act.: "To strike out of, drive away by striking"; hence, "to drive out of one's senses; to amaze," etc.—2.) Pass.: ἐκ-πλήσσομαι, (p. ἐκπέπληγμαι, 1. aor. ἐξεπλήχθην), 2. aor. ἐξεπλάγην, *To be amazed or astonished.*

(ἐκ-πορεύω, v. a. [ἐκ, "out"; πορεύω, "to make to go"] 1. Act.: "To make to go out."—2.) Mid.: ἐκ-πορεύομαι, f. ἐκ-πορεύσομαι, ("To make one's self to go out"; hence) a. *To go, or come, out or forth; to proceed forth.*—b. *To go away, depart.*

(ἐκ-ρίζω -ω), 1. aor. ἐξερίζωσα, v. a. [ἐκ, "out"; ρίζ-α, "a root"] *To root out, uproot.*—Pass.: 1. aor. ἐξερίζωθην, 1. fut. ἐκ-ρίζωθήσομαι.

ἐκρίζετε, 2. pers. plur. 1. aor. subj. of ἐκρίζω.

ἐκτείνας, ᾱσα, αν, P. 1. aor. of ἐκτείνω.

ἐκτεινον, 1. aor. imperat. of ἐκτείνω.

ἐκ-τείνω, f. ἐκ-τενῶ, (p. ἐκ-τέτακα), 1. aor. ἐξ-τεῖνα, v. a. [ἐκ, "out or forth"; τείνω, "to stretch"] *To stretch out or forth.*

ἐκτινάξατε, 2. pers. plur. 1. aor. imperat. of ἐκτινάσσω; x. 14.

(ἐκ-τίνάσσω, f. ἐκτινάξω), 1. aor. ἐξετείναξα, v. a. [ἐκ, "off"; τινάσσω, "to shake"] *To shake off.*

1. ἕκ-τος, τη, τον, num. adj. [for ἕξ-τος; fr. ἕξ, "six"] ("Provided with ἕξ"; hence) *Sixth*:—ᾠρα ἕκτη, *the sixth hour*, i. e. mid-day.

2. ἐκ-τός, adv. [ἐκ, "out"] *Outside*:—τὸ ἐκτός, *the outside*; see 1. δ, no. 6, b.

ἐκφύη, 3. pers. sing. pres. subj. of ἐκφύω.

ἐκ-φύω, (f. ἐκφύω, 1. aor. ἐξέφῦσα), v. a. [ἐκ, "out or forth"; φύω, "to produce"] ("To produce out or forth"; hence) Of a tree: *To put forth leaves, etc.*

ἐκ-χέω, f. ἐκχεῶ, (p. ἐκ-κέχυα), 1. aor. ἐξέχεα, v. a. [ἐκ, "out"; χέω, "to pour"] 1. Act.: *To pour out.*—2. Pass.: ἐκ-χέομαι, p. ἐκκέχυμαι, 1. aor. ἐξεχύθην, 1. fut. ἐκχυθήσομαι: Of wine: *To be poured out from the skin; to be spilled.*

ἐ-λαφ-ρός, ρά, ρόν, adj. *Light, not heavy* [akin to Sans. lagh-u, "light"; ε is a prefix].

ἐλάχιστος, η, ον, sup. adj. *Very small, least.*

\*Ελεάζαρ, m. indecl. ("God is helper") *Eleazar*; son of Eliud, and an ancestor of

Joseph the husband of the Virgin Mary; i. 15.

**ἐλεγξον**, 1. aor. imperat. of **ἐλέγχω**.

**ἐλέγχω**, f. **ἐλέγξω**, 1. aor. **ἠλεγξα**, v. a. *To reprove, rebuke, etc.*

**ἐλε-έω -ῶ**, f. **ἐλεήσω**, 1. aor. **ἠλέησα**, v. a. [**ἐλε-ος**, "pity"]

1. *To have pity, or compassion on; to pity, compassionate.*—2. Pass.: (**ἐλε-έομαι -οῦμαι**), p. **ἠλέημαι**, 1. aor. **ἠλεήθην**, 1. fut. **ἐλεηθήσομαι**, *To be pitied, to obtain pity or compassion.*

**ἐλεηθήσομαι**, fut. ind. pass. of **ἐλεέω**.

**ἐλεημο-σῦνη**, **σῦνης**, f. [for **ἐλεημον-σῦνη**; fr. **ἐλεήμων**, **ἐλεήμων-ος**, "pitiful, compassionate"] ("The quality of the **ἐλεήμων**"; hence, "pity, compassion, mercy"; hence, as a result) *Alms, charity.*

**ἐλεή-μων**, **μονος**, adj. [lengthened fr. **ἐλεέ-μων**; fr. **ἐλεέ-ω**, "to pity"] *Pitying, pitiful, compassionate.*

**ἐλεῖναι**, **ἐλέησον**, 1. aor. inf. and imperat. of **ἐλεέω**.

**ἔλεος**, **ον**, m. *Pity, compassion, mercy.*

**ἐ-λεύθ-eros**, **έρα**, **ερον**, adj. ("Doing as one desires," "pleasing one's self"; hence) *Free, at liberty* [for **ἐ-λύθ-eros**, akin to Sans. root **LUBH**, "to desire"; whence, also, Lat. *lib-er, lub-et, lūd-et*].

**ἐλεύσομαι**, fut. ind. of **ἔρχομαι**.

**ἐλθέτω**, 3. pers. sing. 2. aor. imperat. of **ἔρχομαι**.

**ἐλθών**, **οὔσα**, **όν**, P. 2. aor. of **ἔρχομαι**.

\***Ελιακίμ**, n. indecl. ("God sets up"), *Eliakim*; son of Abiud, and an ancestor of Joseph the husband of the Virgin Mary; i. 13.

\***Ελιούδ**, m. indecl. (variously considered to mean "Glory of God" and "God of the Jews") *Eliud*; son of Achim, and an ancestor of Joseph the husband of the Virgin Mary; i. 14.

**ἐλπίζω**, f. (**ἐλπίσω** and) **ἐλπῖω**, p. **ἠλπικα**, 1. aor. **ἠλπῖσα**, v. n. [for **ἐλπιδ-σω**; fr. **ἐλπίς**, **ἐλπιδ-ος**, "hope"] *To put one's hope; to hope, trust.*

**ἐλπιούσι**, 3. pers. plur. fut. ind. of **ἐλπίζω**.

**ἐμ-αυτοῦ**, **αυτῆς** (only in sing. number), reflexive pron. of 1st person [**ἐγώ**, **ἐμ-οῦ**, "I"; **αὐτοῦ**, gen. of **αὐτός**, "self"] *Of, etc., myself.*

(**ἐμ-βαίνω**, f. **ἐμβήσομαι**, p. **ἐμβέβηκα**), 2. aor. **ἐνέβην**, v. n. [for **ἐν-βαίνω**; fr. **ἐν**, "in"; **βαίνω**, "to go"] 1. *To go in or into, to enter, descend into.*—2. Of a vessel: With **εἰς**: *To enter into, go on board of.*

(**ἐμ-βάπτω**, f. **ἐμβάψω**), 1.

aor. ἐν-έβαψα, v. a. [for ἐν-βάπτω; fr. ἐν, "in"; βάπτω, "to dip"] *To dip in.*

ἐμβάς, ᾤσα, ἄν, P. 2. aor. of ἐμβαίνω.

ἐμβάψας, ᾤσα, ἄν, P. 1. aor. of ἐμβάπτω.

ἐμβῆναι, 2. aor. inf. of ἐμβαίνω.

ἐμ-βλέπω, (f. ἐμ-βλέψω), 1. aor. ἐν-έβλεψα, v. n. [for ἐν-βλέπω; fr. ἐν, "at"; βλέπω, "to look"] *To look at or upon*;—at vi. 26 folld. by εἰς and Acc.;—at xix. 26 αὐτοῖς (dat.) belongs to both ἐμ-βλέψας and εἶπεν.

ἐμβλέψας, ᾤσα, ἄν, P. 1. aor. of ἐμβλέπω.

ἐμβλέψατε, 2. pers. plur. 1. aor. imperat. of ἐμβλέπω.

ἐμ-βριμάσμαι -βριμῶμαι, 1. aor. ἐν-εβριμήσαμην, v. mid. [for ἐν-βριμάσμαι; fr. ἐν, "at"; βριμάσμαι, "to snort"] ("To snort at," a term strictly applicable to horses; hence) With Dat.: *To admonish urgently, charge strictly.*

ἐμείνα, 1. aor. ind. of μένω.

\*Εμμανουήλ, m. indecl. ("God with us") *Emmanuel*; see Isaiah vii. 14.

ἐμνήσθην, 1. aor. ind. of μνησκόμαι.

ἐμ-ός, ἡ, ὄν, pron. poss. [ἐγώ, ἐμ-οῦ, "I"] *Of, or belonging to, me; my, mine.*

ἐμ-παίξω, f. ἐμ-παίξω (and ἐμ-παίζομαι), 1. aor. ἐν-έπαιξα,

v. n. [for ἐν-παίξω; fr. ἐν, "at"; παίξω, "to play as a child would"; hence, "to sport"; hence, "to mock, jest," etc.] *To mock at, jest at.*—Pass.: (ἐμ-παίζομαι), 1. aor. ἐνεπαίχθην, 1. fut. ἐμ-παιχθήσομαι.

ἐμπεσοῦνται, 3. pers. plur. fut. ind. of ἐμπίπτω.

ἐμ-πίπτω, f. ἐμπεσοῦμαι, 2. aor. ἐν-έπεσον, v. n. [for ἐν-πίπτω; fr. ἐν, "in"; πίπτω, "to fall"] *To fall in or into*;—at xii. 11 folld. by εἰς and Acc.

ἐμπορ-ία, ἰας, f. [ἐμπορ-ος, "a merchant"] ("A thing pertaining to an ἐμπορος"; hence) 1. *Trade, traffic, mercantile pursuits.*—2. *Merchandise, goods.*

ἐμ-πορ-ος, ου, m. [for ἐν-πορ-ος; fr. ἐν, "in"; περ-δω, in force of "to pass, or pass across," water] ("One who passes across—water—in" a ship, etc.; hence) *A merchant*, whose occupation takes him to foreign lands for the purpose of trading.

(ἐμ-πρήθω, f. ἐμπρήσω), 1. aor. ἐνέπρησα, v. a. [for ἐν-πρήθω; fr. ἐν, in "strengthening" force; πρήθω, "to burn"] *To burn up.*

ἐμ-προσθεν, adv. [for ἐν-προσθεν; fr. ἐν, "in"; πρόσθεν, "before"] ("In the place before"; hence) With Gen.: 1.

*Before, in front of, a place, etc.—2. In the presence of, in the sight of, before the eyes of.*

ἐμ-πτῦω, f. ἐμ-πτῦσω, 1. aor. ἐν-ἐπτῦσα, v. n. [for ἐν-πτῦω; fr. ἐν, "at, upon"; πτύω, "to spit"] *To spit at or upon*;—at xxvi. 67; xxvii. 30 folld. by εἰς and Acc.

ἐμφαν-ίζω, f. ἐμφανίσω (and ἐμφανίω), 1. aor. ἐνεφανίσα, v. a. [ἐμφαν-ής, "manifest"] ("To make ἐμφανής or manifest"; hence) 1. *To show forth, manifest, reveal, make known, etc.—2. Pass.: (ἐμφαν-ίζομαι), 1. aor. ἐνεφανίσθην, To be manifested, to appear.*

1. ἐν, neut. nom. and acc. sing. of εἰς.

2. ἐν, prep. gov. dat. only:

1. Locally: a. *In, within.*—

b. *Among.*—c. *At.*—2. Of

time: a. *In, within, in the course of, during.*—b. *On, upon:*—ἐν τῷ σαββάτῳ, *on the Sabbath*; xii. 2.—c. *In, at.*—

3. Of the instrument, etc.: *With, by.*—4. Of the agent:

*By.*—5. Of a number of persons:

*Among.*—6. Of persons

in whom something is regarded

as residing, etc.—7. With

verbs of motion, or implying

motion, to denote going etc.

into a place and doing some-

thing or being in it: ἀπο-

στέλλω ὑμᾶς . . . ἐν μέσῳ

λύκων, *I send you forth into,*

*and to be in, the midst of*

*wolves, x. 16.—8. After verbs*

*of swearing, etc.: By; v. 34,*

*etc.—9. To form adverbial*

*expressions: ἐν τῷ κρυπτῷ,*

*in secret, secretly, vi. 4.—10.*

*Of a state or condition: In.*

ἐνα, masc. acc. sing. of εἰς.

ἐν-αντίος, αντία, αντίον, adj.

[ἐν, "without force" (cf. Lat.

in); αντίος, "opposite"] 1.

*Opposite, facing*—2. With

accessory notion of opposition,

etc.: Of the wind: *Adverse,*

*contrary, unfavourable.*

ἐνδεδύμενος, η, ον, P. perf.

pass. of ἐνδύω.

ἐν-δέκα, num. adj. indecl.

[εἰς, ἐν-ός, "one"; δέκα,

"ten"] ("One (and) ten";

i. e.) *Eleven:*—οἱ ἐνδεκα μαθη-

ταί, *the eleven disciples* (i. e.

apostles) who remained after

the fall of Judas.

ἐνδέκά-τος, τη, τον, num.

adj. [ἐνδεκα, "eleven"]

*Eleventh.*

ἐνδύσηθε, 2. pers. plur. 1.

aor. subj. mid. of ἐνδύω.

ἐν-δύω, (f. ἐνδύσω), 1. aor.

ἐνέδῡσα, v. a. [ἐν, "in"; δύω,

"to get into or put on"; cf.

ἐκδύω] 1. Act.: ("To make to

get into or put on, and to be

in"; hence) With Acc. of per-

son and Acc. of thing: *Thú put*

*something on another; to*

*clothe another in something.*

—2. Mid.: ἐν-δύομαι, (f. ἐν-

δύσομαι), (p. in act. form ἐν-



δέδῡκα), 1. aor. ἐνεδυσάμην : With Acc. of thing : *To clothe one's self in, to put on or upon one's self.*—3. Pass. : (ἐν-δύομαι), p. ἐνδεδῦμαι, *To be clothed ;*—at xxii. 11 folld. by Acc. of "Respect."

ἐνέβην, 2. aor. ind. of ἐμβαίνω.

ἐνεκεν, adv. With Gen. : *For the sake of, on account of.*

ἐνεπαίχθην, 1. aor. ind. pass. of ἐμπαίζω.

ἐνέπηρσα, 1. aor. ind. of ἐμπήρθω.

ἐν-εργ-έω -ῶ, 1. aor. ἐν-ήργησα, v. n. [ἐν, "at"; ἔργον, "work"] *To be at work ; to operate, act powerfully.*

ἐνετύλιξα, 1. aor. ind. of ἐντυλίττω.

ἐνεφάνισθην, 1. aor. ind. pass. of ἐμρανίζω.

ἐνν-ᾱτος, ἄτη, ἄτον, adj. [for ἐννέ-ατος ; fr. ἐννέ-α, "nine"] ("Provided with nine"; hence) *Ninth* :—ἕως ὥρας ἐννάτης, *until the ninth hour*, i. e. until 3 o'clock P.M.

ἐννέα, num. adj. indecl. *Nine* [akin to Sans. *navan*, Lat. *novem*, "nine"].

ἐννενηκοντα-ἐννέα, num. adj. indecl. [ἐννενήκοντα, "ninety"; ἐννέα, "nine"] *Ninety-nine* :—supply πρόβατα at xviii. 12, and προβάτοις at xviii. 13 with ἐννενηκονταἐννέα.

ἐνοχ-ος, ον, adj. [for ἐνεχ-ος ; fr. ἐνέχ-ω, "to have, or hold, within"; hence, in pass., "to be liable, or exposed, to"]

1. With Dat., or εἰς and Acc. : *Liable, exposed, or subject to.*—2. With Gen. (dependent on δίκη or γραφή, to be supplied) *Liable, or exposed, to the punishment of.*

ἐνταλ-μα, μάτος, n. [for ἐντελ-μα ; fr. ἐντέλ-λω, "to command"] ("That which is commanded"; hence) *A command, precept.*

ἐντάφι-ᾱζω, 1. aor. ἠνταφί-ᾱσα, v. a. [ἐντάφι-α, "funeral rites or obsequies"] ("To perform ἐντάφια"; hence) 1. *To prepare for burial*, viz. with spices, unguents, etc.—2. *To bury.*

ἐντάφιασ-μός, μου, m. [for ἐνταφιαδ-μός ; fr. ἐνταφιάζω (= ἐνταφιάδ-σω), "to bury"] *A burial.*

ἐντέλλ-ομαι, f. ἐντελοῦμαι, 1. aor. ἐνετειλάμην, v. mid. [ἐντέλλ-ω (very rare), "to command"] With Dat. : *To command, enjoin, etc.*, of one's own self ;—at xv. 4 without Dat.

ἐντεῦθεν, adv. *From this place, hence.*

ἐντολ-ή, ἥς, f. [for ἐντελ-ή ; fr. ἐντέλ-λω ; see ἐντέλλομαι] ("That which is commanded"; hence) *A commandment.*

ἐν-τός, adv. [ἐν, "in"] With

Gen. : *Within, inside of* :—τὸ ἐντός, *the inside of*; see 1. δ, no. 6, b.

ἐντράπησομαι; see ἐντρέπω.

(ἐν-τρέπω, 2. aor. ἐν-ἐτράπον, v. a. [ἐν, "in"; τρέπω, "to turn"] 1. Act.: "To turn in" a place; hence, "to turn about."—2.) Mid.: ἐν-τρέπομαι, (2. aor. pass. in mid. force, ἐν-ετράπην), 2. f. pass in mid. force, ἐν-τραπήσομαι, ("To turn one's self about"; hence, "to turn towards"; hence, in figurative sense) *To pay heed or regard to; to respect, reverence.*

ἐν-τυλίσσω (Attic ἐν-τυλίττω, f. ἐν-τυλίξω), 1. aor. ἐν-ετύλιξα, v. a. [ἐν, "in"; τυλίσσω or τυλίττω, "to wrap, or roll, up"] *To wrap, or roll, up in.*

1. ἐξ; see ἐκ.

2. ἕξ, num. adj. indecl. *Six* [akin to Sans. *shash*, "six"].

ἐξ-αίρέω -ῶ, f. ἐξαίρῃσω, 2. aor. ἐξεῖλον, v. a. [ἐξ (= ἐκ), "out"; αἰρέω, "to take"] ("To take out"; hence, with accessory notion of force) *To pluck out.*

ἐξ-ἀνατέλλω, 1. aor. ἐξ-ἀνέτειλα, v. n. [ἐξ, "forth"; ἀνατέλλω, (neut.) "to rise"] ("To rise forth"; hence) *Of seeds: To spring forth or up from the ground.*

ἐξἀνέτειλα, 1. aor. ind. of ἐξἀνατέλλω.

ἐξεδόμεν, 2. aor. ind. mid. of ἐκδίδωμι.

ἐξεδύσα, 1. aor. ind. of ἐκδύω.

ἔξελε, 2. aor. imperat. of ἐξαιρέω.

ἐξελεύσομαι, fut. ind. of ἐξέρχομαι.

ἐξέλθω, 2. aor. subj. of ἐξέρχομαι.

ἐξελθών, οὔσα, ὄν, P. 2. aor. of ἐξέρχομαι.

ἐξ-έρχομαι, f. ἐξ-ελεύσομαι, p. ἐξ-ελήλυθα, 2. aor. ἐξ-ἤλθον, v. mid. [ἐξ, "out"; ἔρχομαι, "to come or go"] *To come, or go, out or forth.*

ἔξ-εστι, (f. ἐξ-έσται), v. impers. [ἐξ, denoting "completeness"; ἐστί (impers.), "it is possible"] ("It is quite possible" for one; hence) *It is lawful or allowable; it is permitted, etc.*

(ἐξ-εταῖω, f. ἐξ-εταῶω, rarely ἐξ-ετώ, p. ἐξ-ἤτακα), 1. aor. ἐξ-ἤτασα, v. a. [ἐξ, in "intensive" force; εταῖω, "to test, examine"] ("To test, or examine, thoroughly"; hence) *To question closely.*

ἐξεταῶσθε, 2. pers. plur. 1. aor. imperat. of ἐξεταῖω.

ἐξέτεινα, 1. aor. ind. of ἐκτείνω.

ἐξήγαγον, 2. aor. ind. of ἐάγω.

ἕξ-ή-κοντα, num. adj. indecl. [ἕξ, "six"; (η) connecting vowel; κοντα; see τριάκοντα]

(“Provided with six tens”; i. e.) *Sixty*.

ἐξηράνθην, 1. aor. ind. pass. of *ξηραίνω*.

ἐξιστάμην, imperf. ind. mid. of *ἐξίστημι*.

ἐξ-ίστημι, (f. ἐκστήσω), p. ἐξέστηκα, 1. aor. ἐξέστησα, 2. aor. ἐξέστην, v. a. and n. [ἐξ, “out of”; ἵστημι, “to make to stand”; and, in certain tenses, “to stand”] 1. a. Act.: In pres., imperf., 1. fut., and 1. aor.: (“To make to stand out of” a place; hence) *To amaze, astonish*.—b. Neut.: In perf., pluperf., and 2. aor.: (“To stand out” of one’s self; hence) *To be amazed or astonished*.—2. Mid.: ἐξ-ιστάμαι (= no. 1, b), *To be amazed or astonished*.

ἐξ-ομολογέομαι -ομολογ-οῦμαι, f. ἐξομολογήσομαι, v. mid. [ἐξ, denoting “completeness”; ὁμολογέομαι (mid. of ὁμολογέω), in force of “to confess”] *To confess, own, or acknowledge fully or thoroughly*;—at iii. 6 folld. by Acc. of thing;—at xi. 25 folld. by Dat. of person and ὅτι with dependent clause.

ἐξόν, neut. part. of impers. ἔξεστι:—οὐκ ἐξόν ἦν, *it was not lawful*; see εἰμί, no. 9.

ἐξ-ορκίζω, v. a. [ἐξ (= ἐκ), in “strengthening” force; ορκίζω, “to tender an oath to, or to adjure” a person] With

κατά and Gen.: *To adjure one by*.

ἐξου-σία, σίας, f. [for ἐξου-σία; fr. ἐξόν, ἐξόντ-ος, part. of impers. verb ἔξεστι, “it is permitted”] (“The being permitted” to do something; hence) *Power, authority*.

1. ἔξω, fut. ind. of ἔχω.

2. ἔξ-ω, adv. [ἐξ, “out”]

1. *Outside, on the outside*.—

2. With Gen.: a. *Outside of, out of*.—b. *Out of, away from*.

ἔξω-θεν, adv. [ἐξω, “outside”; suffix θε(ν), denoting “from”] (1. “From without.”—2.) = ἔξω: a. *On the outside, without*.—b. With Gen.: *Outside of, outside*:—τὸ ἐξω-θεν, *the outside of*, xxiii. 25; see 1. δ, no 6, b.

ἐ-ορτ-ή, ἡς, f. *A feast* [prob. akin to Sans. *vrāt-a*, in the force of “a holy act,” as being, originally, a feast or festival held in honour of some deity; or, else, in the force of the act of “eating”; ἐ is a prefix].

ἐπάθον, 2. aor. ind. of πάσχω.

ἐπ-αίρω, (f. ἐπαρῶ), 1. aor. ἐπῆρα, v. a. [ἐπ-ί, “up” to a place; αἶρω, “to lift”] *To lift or raise up*.

ἐπ-άν, conj. [ἐπ-εί, “when”; ἄν, indefinite particle] *Whenever*.

ἐπ-ανάγω, (f. ἐπανάξω), 2.

aor. ἐπᾶνῆγάγον, v. n. [ἐπ-ί, in "strengthening" force; ἀνάγω, in force of "to bring back again"] ("To bring one's self back again"; hence) *To go, or come, back again; to return.*

ἐπαναστήσομαι, fut. ind. of ἐπανίσταμαι.

(ἐπ-ἀνίσταμαι), f. ἐπᾶναστήσομαι, v. mid. [mid. form of ἐπ-ανίστημι, "to set up against"] *To set one's self, etc., up against; to rise up against, take hostile steps against*;—at x. 21 strengthened by follg. ἐπί.—In Gr. Test. this verb occurs only twice, and each time in the fut. ind.

ἐπ-ἄνω, adv. [ἐπ-ί, in "strengthening" force; ἄνω, "above"] 1. *Above, over.*—2. *On, upon.*

ἐπᾶρας, ἄσα, av, P. 1. aor. of ἐπαίρω.

ἐπ-αύριον, adv. [ἐπ-ί, "upon"; αὔριον, "to-morrow"] *Upon to-morrow, on the morrow*;—in Gr. Test. only with the Dat. fem. art. (τῇ) preceding, so that in each instance ἡμέρα must be supplied.

ἐπαχύνθην, 1. aor. ind. pass. of παχύνω.

ἐπέγνων, 2. aor. ind. of ἐπινώσκω.

ἐπέθηκα, 1. aor. ind. of πῖτιθέμι.

ἐπεί, conj. *Since, seeing that, inasmuch as.*

ἐπει-δή, adv. [ἐπεί, "since"; δή, used in "strengthening" force] *Since, seeing that, inasmuch as.*

ἐπελάβόμην, 2. aor. ind. of ἐπὶλαμβάνομαι.

ἐπελάβόμην, 2. aor. ind. of ἐπὶλυνθάνομαι.

ἐπ-ερωτάω -ερωτῶ, f. ἐπ-ερωτήσω, 1. aor. ἐπηρώτησα, v. a. [ἐπ-ί, in "strengthening" force; ἐρωτάω, "to ask"] *To ask; to ask, or inquire, of a person.*

ἐπέτρεψα, 1. aor. ind. of ἐπιτρέπω.

ἐπηρεῶζω, v. a. *To revile, speak evil of, abuse.*

ἐπί (before a soft vowel, ἐπ'; before an aspirated vowel, ἐφ'), prep. gov. gen., dat., and acc.: 1. With Gen.: a. Of place: (a) *On, upon.*—(b) *In, at.*—b. Of time: *In the time, or days, of.*—c. *Before, in the presence of, a person.*—2. With Dat.: a. Of place: (a) *On, upon.*—(b) *In, at.*—b. Of a cause, occasion, etc.: (a) *At.*—(b) *About, concerning.*—c. Of persons, things, etc.: *On, upon, in.*—d. Of a name, authority, etc.: *In, by.*—3. With Acc.: a. Of place: (a) *On, upon.*—(b) *At.*—(c) *To.*—b. Of measurement, etc.: *Up to, as far as*:—ἐφ' ὅσον, (*up to how much; i. e.*) *so far as, inas-*

*much as*, xxv. 40, 45.—c. Of time: *For, during*:—ἐφ' ὅσον, *for as long a time as, as long as, while, whilst*, ix. 15.—d. In hostile sense: *Against*.—e. Of persons: *As to, as regards or respects, towards, on or upon*.—f. To denote purpose, etc.: *For*:—ἐφ' ὃ, *for what purpose, wherefore*, xxvi. 50.

ἐπι-βαίνω, (f. ἐπιβήσομαι), p. ἐπιβέβηκα, 2. aor. ἐπέβην, v. n. [ἐπί, "upon"; βαίνω, "to go"] ("To go upon"; hence) With eis and Acc.: 1. *To mount upon, get upon*.—2. In perf.: *To have mounted upon; to sit upon*.

ἐπι-βάλλω, f. ἐπι-βάλω, 2. aor. ἐπ-έβαλον, v. a. [ἐπί, "upon"; βάλλω, "to throw"] ("To throw upon"; hence) With Acc. and ἐπί with Acc.: *To lay, or put, upon*.

ἐπιβέβηκώς, υἷα, ὅς, P. perf. of ἐπιβαίνω.

ἐπιβλη-μα, μάτος, n. [ἐπι-βάλλω, "to lay upon"; through ἐπί and βλη, a root of simple βάλλω] ("That which is laid upon" something; hence) *A patch*.

(ἐπι-γαμβρεύω), f. ἐπιγαμβρεύσω, v. a. [ἐπί, "to or towards"; γαμβρεύω, "to act the part of a γαμβρός" (in the force of) "a kinsman"] ("To act the part of a kinsman towards" a woman; hence) *To marry*.—For the explana-

tion of xxii. 24 see Deut. xxv. 5 sqq.

ἐπι-γινώσκω, f. ἐπιγνώσομαι, (p. ἐπέγνωκα), 2. aor. ἐπέγνων, v. a. [ἐπί, in "strengthening" force; γινώσκω, "to perceive, to know"] 1. *To perceive or observe*.—2. *To know, recognize*.

ἐπιγνούς, οὔσα, ὄν, P. 2. aor. of ἐπιγινώσκω.

ἐπιγνώσομαι, fut. ind. of ἐπιγινώσκω.

ἐπιγράφ-ῃ, ῆς, f. [ἐπιγράφω, "to write upon, inscribe"] ("That which is inscribed"; hence) *An inscription*.

ἐπι-δείκνυμι (ἐπι-δεικνύω), (f. ἐπι-δείξω), 1. aor. ἐπ-έδειξα, v. a. [ἐπί, in "strengthening" force; δείκνυμι, "to show"] *To show*.

ἐπιδείξαι, 1. aor. inf. of ἐπιδείκνυμι.

ἐπιδείξατε, 2. pers. plur. 1. aor. imperat. of ἐπιδείκνυμι.

ἐπι-δίδωμι, f. ἐπιδώσω, 1. aor. ἐπέδωκα, v. a. [ἐπί, "to"; δίδωμι, "to give"] With Acc. of thing and Dat. of person: *To give something to some one*.

ἐπιδώσω, fut. ind. of ἐπιδίδωμι.

ἐπιθαίς, εἶσα, ἐν, P. 2. aor. of ἐπιτιθημι.

ἐπι-θύμ-έω -ῶ, f. ἐπιθύμησω, 1. aor. ἐπεθύμησα, v. n. [ἐπί, "upon"; θυμ-ός, "mind"] ("To set the mind upon" a

thing; hence) 1. In good sense: With Inf.: *To desire to do, etc.*; xiii. 17.—2. In a bad sense: With Gen. of person: *To have a desire for, to lust after*; v. 28.

ἐπιθῶ, 2. aor. subj. of ἐπιτίθημι.

ἐπὶ-κάθιζω, 1. aor. ἐπεκάθισα, v. n. [ἐπί, "upon"; κάθιζω, (neut.) "to sit down"] *To sit down upon.*

(ἐπὶ-κἀλέω -κἀλῶ, f. ἐπικἀλέσω), 1. aor. ἐπ-εκἀλεσα, v. a. [ἐπί; κἀλέω, "to call"] 1. [ἐπί, in "strengthening" force] With second Acc.: *To call an object that which is denoted by the second Acc.*; x. 25.—2. [ἐπί, "in addition"] a. Act.: *To call in addition.*

—b. Pass.: ἐπὶ-κἀλούμαι -κἀλούμαι, p. ἐπὶ-κέκλημαι, 1. aor. ἐπ-εκλήθην, *To be called by a surname, to be surnamed.*

ἐπικληθεῖς, εἶσα, ἐν, P. 1. aor. pass. of ἐπικἀλέω.

ἐπὶ-λαμβάνομαι, (f. ἐπιλήψομαι, p. pass. in mid. force, ἐπ-εἰλημμαι), 2. aor. ἐπ-ελάβομην, v. n. [ἐπί, in "strengthening" force; λαμβάνομαι (mid. of λαμβάνω, "to take hold of"), "to take, or lay hold of," as one's own act] With Gen.: *To take, or lay hold of.*

ἐπιλανθάνομαι, (f. ἐπιλήσομαι, p. act. in mid. force, ἐπὶ-λέληθα), 2. aor. ἐπ-ελάβο-

μην, v. mid. [ἐπιλανθάν-ω, "to cause to forget"] ("To cause one's self to forget"; hence) *To forget.*

ἐπίον, 2. aor. ind. of πίνω.

ἐπιόρκ-έω -ῶ, f. ἐπιόρκ-ήσω, p. ἐπιώρκ-ηκα, 1. aor. ἐπιώρκησα, v. n. [ἐπιόρκ-ος, "swearing falsely, forsworn"] ("To be ἐπιόρκος"; hence) *To swear falsely, to forswear one's self.*

ἐπιού-σῖος, σῖα, σῖον, adj. [for ἐπιόντ-σῖος (cf. ἔξου-σῖα for ἔξοντ-σῖα); fr. ἐπίων, ἐπιδόντ-ος, part. pres. of ἔπειμι, "to go, or come, to"] ("Pertaining to going, or coming, to" one; hence) With reference to the day: *Pertaining to the going or passing day; for the day, sufficient for the day.*

ἐπὶ-ση-μος, μον, adj. [ἐπί, "upon"; ση, base of σῆμα, "a mark or sign"] ("Having, or with, a σῆμα upon" it; hence) *Remarkable, notable.*

ἐπι-σκέπτομαι, (f. ἐπι-σκέψομαι), 1. aor. ἐπ-εσκεψάμην, v. mid. [ἐπί, "upon"; σκέπτομαι, "to look"] ("To look upon"; hence) *To come, or go, to see; to visit a sick person.*—N.B. The present is used only by late authors, ἐπισκοπέω being the word employed in classical writers. This latter verb, however, takes its tenses from ἐπισκέπτομαι.

ἐπι-σκιᾶζω, (f. ἐπι-σκιᾶσω),

1. aor. ἐπ-εσκήσα, v. n. [ἐπί, in "strengthening" force; σκιάω, "to shade, overshadow"] *To overshadow.*

ἐπιστραφεῖς, εἶσα, ἐν, P. 2. aor. pass. (in mid. force) of ἐπιστρέφω.

ἐπιστράφητε, 2. aor. imperat. pass. (in mid. force) of ἐπιστρέφω.

ἐπι-στρέφω, f. ἐπι-στρέψω, 1. aor. ἐπ-έστρεψα, v. a. and n. [ἐπί, "to"; στρέφω, "to turn"] ("To turn to" some object; hence) 1. Act.: *To turn round or about; to turn.*—2. Neut.: ("To turn one's self about"; hence) a. *To return, go or come back.*—b. *To turn to God, to be converted.*—3. Mid.: ἐπι-στρέφομαι, 2. aor. pass. in mid. force, ἐπ-εστράφη: a. *To turn one's self, etc., round; to turn round.*—b. *To turn back, return*; x. 13.

ἐπιστρεψάτω, 3. pers. sing. 1. aor. ind. of ἐπιστρέφω.

ἐπισυνάγειν, 2. aor. inf. of ἐπισυνάγω.

ἐπι-συνάγω, f. ἐπι-συνάξω, 1. aor. ἐπι-συνήξα, v. a. [ἐπί, in "strengthening" force; συνάγω, "to bring together"] *To bring, or gather, together; to collect, assemble.*

ἐπιτίθεαι, (Ion., for ἐπιτίθεισι, 3. pers. plur. pres. ind. of ἐπιτίθημι.

ἐπι-τίθημι, f. ἐπι-θήσω, (p. ἐπι-τέθεικα), 1. aor. ἐπ-έθηκα,

2. aor. ἐπ-έθην, v. a. [ἐπί, "upon," also, "over"; τίθημι, "to put"] 1. *To put, or place, upon; to lay upon*;—folld. sts. by Dat., sts. by ἐπί and Acc.—2. *To put, or place, over; to set up over*;—at xxvii. 37 strengthened by ἐπάνω.

ἐπι-τίμ-άω -ω, (f. ἐπι-τιμήσω), 1. aor. ἐπ-ετίμησα, v. a. [ἐπί, "upon"; τίμη, "value"] ("To lay the value (i. e. a penalty) upon" a person; hence, "to object something to" one; hence, as neut. verb) With Dat.: 1. *To strictly enjoin or command.*—2. *To censure, rebuke, reprove, etc.*

ἐπι-τρέπω, (f. ἐπι-τρέψω), 1. aor. ἐπ-έτρεψα, v. a. [ἐπί, "to"; τρέπω, "to turn"] ("To turn" something "to" a person; hence, "to give up, yield"; hence) With Dat. of person and Inf.: *To permit, suffer, allow one to do, etc.*

ἐπίτρεπον, 1. aor. imperat. of ἐπιτρέπω.

ἐπίτροπος, ου, m. [for ἐπίτροπος; fr. ἐπιτρέπω, "to turn over to"; hence, "to entrust"] ("One entrusted" with the care or charge of a thing, etc.; hence) *A steward.*

ἐπι-φώ-σκω, v. n. [for ἐπιφώτσκω; fr. ἐπί, "towards"; φῶς, φωτ-ός, "light"] *To grow towards light, to be near dawn.*

ἐπιφώσκων, ονσα, ον, P.

pres. of ἐπιφώσκω;—at xxviii. I supply ὥρα with ἐπιφωσκομένη (Dat. of time "when"), *at the hour near dawn*.

ἐπλήσθην, 1. aor. ind. pass. of πίμπλημι.

ἐπ-οὐράνιος, οὐράνιον, adj. [ἐπ-ί, in "strengthening" force; οὐράνιος, "heavenly"] *Heavenly, in heaven*.

ἐπτά, num. adj. indecl. *Seven* [akin to Sans. *saptan*; cf. Lat. *septem*].

ἐπτά-κις, adv. [ἐπτά, "seven"] *Seven times*;—at xviii. 21, 22 dependent on adv. ἔως.

ἐργ-άζομαι, (f. ἐργάσσομαι, p. ἐργασμαι), 1. aor. ἐργάσ-αμην, v. mid. [ἐργ-ον, "work"] 1. Neut.: a. *To work, labour*, etc.; xxi. 28.—b. *To work at a trade or business; to trade, traffic*; xxv. 16.—2. Act.: a. *To work, do, perform*; vii. 23.—b. With cognate Acc.: *To work, i. e. accomplish, do, effect*, etc.; xxvi. 10.

ἐργ-ᾶτης, ἄρου, m. [ἐργ, root of ἐργ-ω (obsol.), "to work"] *A workman, labourer*.

ἐργ-ον, ον, n. [root ἐργ; see ἐργᾶτης] 1. *Work*.—2. *A deed, act, action*.

ἐρεῖ, 3. pers. sing. of ἐρῶ.

ἐρεῖς, ἐρεῖτε, 2. pers. sing. and plur. of ἐρῶ.

ἐρεύγομαι, f. ἐρεύξομαι, v. mid. ("To belch forth"; hence) *Of words, etc., as*

*Object: To pour forth, utter aloud, proclaim*.—N.B. In Latin, Cicero uses the kindred word *eructo* in the same force at Cat. 2, 5, 10; while in the Vulgate it is also found at Ps. xlv. 2, and Ps. cxviii. 171.

ἐρημ-ία, ἴας, f. [ἐρημ-ος, "lonely, desert"] ("The state of the ἐρημος"; hence, "loneliness, solitude"; hence) *A desert place, a desert, wilderness*.

ἐρημος, ον, adj. Of places: *Lonely, solitary, desolate, desert*.—As Subst.: ἐρημος, ον, f. *A wilderness, desert*, etc. [prob. to be divided ἐρη-μος, and to be referred to Sans. root *RAH*, "to leave"; past part. "abandoned"; so that ἐ will be a prefix, and *μος* a suffix].

(ἐρημ-όω -ῶ, f. ἐρημώσω, p. ἡρήμωκα), v. a. [ἐρημ-ος, "lonely"] ("To make ἐρημος"; hence) *To lay waste or desolate; to bring to desolation*.—Pass.: ἐρημ-όμαι -οῦμαι, p. ἡρήμωμαι, 1. aor. ἡρημώθην. ἐρήμω-σις, σεις, f. [for ἐρήμο-σις; fr. ἐρημό-ω, "to lay waste"] *A laying waste or desolating; desolation*; see βδέλυγμα.

ἐρίξω, f. ἐρίσω and ἐρίξω, p. ἡρίκα, v. n. [for ἐρίδ-σω; fr. ἐρίς, ἐρίδ-ος, "strife"] ("To employ ἐρίς"; hence) *To strive, wrangle, quarrel, etc.*



ἑρίφ-ιον, *ιον*, n. (dim. only in form) [ἑρίφ-ος, "a kid"] ("A kid"; hence) *A goat*.

ἑρίφος, *ον*, m. ("A kid"; hence) *A goat*.

ἑρβιμμένος, *η, ον*, P. perf. pass. of ῥίπτω.

ἔρχομαι, f. ἐλεύσομαι, p. ἐλήλυθα, 2. aor. ἦλθον, v. mid.: 1. *To come, to go*.—2. Pres. of an all but immediate future: *Will or shall come; am, etc., coming*.—3. With Inf. (where the part. fut. is used in classic authors) to mark a purpose, intention, etc.: *To come for the purpose of, or in order to*.—4. Of things as Subject: *To come = to be brought*.—5. Of time: *To come, arrive, etc.* [akin to Sans. *archchha* (fr. root *RICHH* or *RI*, "to go") = ἔρχομαι; while the 2. aor., perf., pluperf., and fut. are formed fr. a root *ἐλνθ*].

ἐρῶ, fut. of pres. εἶρω, which occurs perhaps only once: *I, etc., will tell or say*.

ἐρωτάω -ῶ, f. ἐρωτήσω, (p. ἠρώτηκα), 1. aor. ἠρώτησα, v. a.: 1. *To ask, inquire of*.—2. With Acc. of person and Acc. of thing: *To ask a person something; xxi. 24*.

ἐσεισθην, 1. aor. ind. pass. of σείω.

ἐσθίω, (f. ἔδομαι, p. ἐδήδοκα), v. a. and n.: 1. *To eat something*.—2. Neut.: *To eat, take food, etc.*

ἐσकुλμένος, *η, ον*, P. perf. pass. of σκύλλω.

ἐσμέν, 1. pers. plur. pres. ind. of εἰμί.

\*Εσρώμ, m. indecl. *Esrōm*; son of Phares, and one of the ancestors of Christ; i. 3.

ἔσται, for ἔσεται, 3. pers. sing. fut. ind. of εἰμί.

ἔστέ, 2. pers. plur. pres. ind. of εἰμί.

ἔστηκε, perf. ind., and εἰστήκειν, pluperf. ind. of ἵστημι, used as pres. and imperf.

ἔστην, 2. aor. ind. of ἵστημι.

ἔστησα, 1. aor. ind. of ἵστημι.

ἔστρωσα, 1. aor. ind. of στρώννυμι.

ἔστω, 3. pers. sing. pres. imperat. of εἰμί.

ἐστώς, ὦσα, ὡς and ὅς (= ἐστηκώς, νῖα, ὅς), P. perf. of ἵστημι.

ἔσχατος, *η, ον*, sup. adj. [perhaps akin to ἐκ, ἐξ, "out"] ("Outermost"; hence) Of time, order, rank, etc.: *Last*.—As Subst.: a. ἔσχατοι, *ων*, m. plur. *Last persons, last*.—With art.: *The last*.—b. ἔσχατα, *ων*, n. plur. *Last circumstances, last state; xii. 45*.

ἐσχίσθην, 1. aor. ind. pass. of σχίζω.

ἔσχον, 2. aor. ind. of ἔχω.

ἔσ-ω, adv. [for εἰσ-ω (ἐς, εἰς, "into")] *Within, inside*.

**ἔσω-θεν**, adv. [**ἔσω**, "within"; suffix **θεν** = "from"]

1. *From within*.—2. = **ἔσω**: *Within*.

**ἐσώθην**, 1. aor. ind. pass. of **σώζω**.

**ἔσωσα**, 1. aor. ind. of **σώζω**.

**ἑταῖρος**, ου, m.: 1. *A comrade, companion*.—2. As a mode of address: Voc.: **ἑταῖρε**, *Comrade! my good friend!*

**ἐπαράχθην**, 1. aor. ind. pass. of **παράσσω**.

**ἕτερος**, α, ου, adj.: 1. *Other* of tw; *the other*.—2. *Another* (= Lat. *alius*).—As Subst.: a. **ἕτερος**, ου, m. *Another person, another*;—Plur.: *Others*.—b. **ἕτερα**, ων, n. plur. *Other things*.

**ἔτι**, adv.: 1. *Of time*: a. *Still, yet*.—b. *Any longer, any more*.—c. *Even now*.—2. *Further, moreover* [akin to Sans. *ati*, "beyond"].

**ἔτοιμ-ᾶίω**, f. **ἔτοιμάσω**, p. **ἡτοιμάκα**, 1. aor. **ἡτοιμάσα**, v. a. [**ἔτοιμ-ος**, "ready"] *To make or get ready, to prepare*.—Pass.: **ἔτοιμ-άλομαι**, p. **ἡτοιμασμαι**, 1. aor. **ἡτοιμάσθην**, 1. fut. **ἑτοιμασθήσομαι**;—at xx. 23 supply **αὐτό** (= **τὸ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου**) as the Subject of **ἡτοιμασται**.

**ἔτοιμος**, η, ου, adj. *Ready, prepared*.

**ἔτος**, εος ους, n. *A year*;—at ix. 20 **δῶδεκα ἔτη** is Acc. of

"Duration of Time" [akin to Sans. *vatsas*, "a year"].

**εὖ**, adv. *Well* [like **ἐὺς**, "good," akin to Sans. *su*, which signifies both "good" and "well"].

**εὐαγγελ-ίζομαι**, 1. aor. **εὐηγγελίσάμην**, v. mid. [**εὐάγγελ-ος**, "bringing good tidings"] ("To be **εὐάγγελος**"; hence) 1. Mid.: With Acc. of person alone: *To convey tidings, or preach the Gospel, to*.—2. Pass.: **εὐαγγελ-ίζομαι**, p. **εὐηγγέλισμαι**, 1. aor. **εὐηγγέλισθην**: Of persons as Subject: *To have good tidings, or the Gospel, conveyed, or preached, to one, etc.*; xi. 5.—N.B. In St. Matthew's Gospel only in pass., and at the one place pointed out above.

**εὐαγγέλι-ον**, ἰου, n. [id.] ("A thing pertaining to **εὐάγγελος**"; hence) *Good tidings, glad message*; i. e. *the Gospel*.

**εὖ-δια**, ας, f. [**εὐδῖος** (of the weather), "fair"] *Fair weather*.

**εὖ-δοκέω-δοκῶ**, (1. f. **εὐδοκήσω**), 1. aor. **εὐ-δόκησα** and **ἡ-δόκησα**, v. n. [**εὖ**, "well"; **δοκέω**, "to think"] ("To think well"; hence) With **ἐν** and Dat. of person, or **εἰς** with Acc. of person: *To be well pleased at or with one*.

**εὐδοκ-ία**, ἰας, f. [**εὐδοκ-έω**, "to be well pleasing"] ("A

being well pleasing"; hence, concrete) *That which is well pleasing, a satisfaction.*

**εὐθέ-ως**, adv. [**εὐθύς**, **εὐθέ-ος**, "straight"] ("After the manner of the **εὐθύς**"; hence) Of time: *Straightway, forthwith, immediately.*

1. **εὐθύς**, **εἰς**, **ύ**, adj. *Straight*; iii. 3.

2. **εὐθύς**, adv. [1. **εὐθύ-ς**] Of time = **εὐθέως**; iii. 16; xiii. 20, 21.

**εὐκαιρ-ία**, **ίης**, f. [**εὐκαιρ-ος**, "seasonable"] ("The state, or condition, of the **εὐκαιρος**"; hence) *A seasonable, or fitting, time; an opportunity.*

**εὐ-κοπ-ος**, **ον**, adj. [**εὐ**, "easily"; **κοπ**, root of **κόπ-τω**, "to cut"] ("Easily cut"; hence) *Without toil or difficulty, easy.*

**Comp.**: **εὐκοπ-ώτερος**.

**εὐκοπώτερος**, **α**, **ον**; see **εὐκοπος**.

**εὐ-λογ-έω -ῶ**, imperf. (**εὐ**, and) **ηὐ-λόγ-εον ουν**, f. **εὐ-λογ-ήσω**, 1. aor. **εὐ-λόγ-ησα** (and **ηὐ-λόγ-ησα**), v. n. and a. [**εὖ-ς**, "good"; **λόγ-ος**, "a word"] 1. Neut.: ("To use good words" hence) *To offer praise, to give thanks.*—2.: a. Act.: ("To use good words of"; hence) *To bless.*—b. Pass.: **εὐ-λογ-έομαι -οῦμαι**, p. **εὐ-λόγ-ημαι**, (1. aor. **εὐ-λογ-ήθην**, 1. f. **εὐ-λογ-ηθήσομαι**).

**εὐλογημένος**, **η**, **ον**, P. perf. pass. of **εὐλογέω**.

*St. Matt.*

**εὐνο-έω -ῶ**, v. n. [**εὖνο-ος**, "well-minded, friendly"] ("To be **εὖνοος**"; hence) With Dat. of person: *To be of a friendly mind or bearing to or towards one; to be reconciled to an enemy*:—for **ἴσθι εὖνωῶν**, see **εἰμί**, no. 9.

(**εὖνουχ-ίζω**, f. **εὖνουχ-ίσω**), 1. aor. **εὖνουχ-ισα**, v. a. [**εὖνουχ-ος**, "eunuch"] 1. *To make a eunuch of a person*;—at xix. 12 in figurative force.—2. Pass.: 1. aor. **εὖνουχίσθην**, *To be made a eunuch.*

**εὖνοῦχ-ος**, **ου**, m. [contr. fr. **εὖν-ό-εχ-ος**; fr. **εὖν-ή**, "a bed"; (ο) connecting vowel; **ἐχ-ω**, in force of "to have charge of"] ("He who has charge of the bed"; hence, as employed in Eastern countries for taking charge of the women) *A eunuch.*

**εὖνωῶν**, contr. masc. nom. part. pres. of **εὖνοέω**.

**εὐρέθην**, 1. aor. ind. pass. of **εὐρίσκω**.

**εὐρήσω**, 1. fut. ind. of **εὐρίσκω**.

**εὐρ-ίσκω**, f. **εὐρήσω**, p. **εὐρηκα**, 1. aor. **εἕρησα**, 2. aor. **εἕρον**, v. a. irreg. [root **εὐρ**] 1. *To find.*—2. *To find out, discover.*—Pass.: **εὐρ-ίσκομαι**, (p. **εἕρημαι**), 1. aor. **εὐρέθην**, 1. fut. **εὐρεθήσομαι**.

**εἕρον**, 2. aor. ind. of **εὐρίσκω**.

**εὐρ-ύ-χωρ-ος**, **ον**, adj. [**εὐρ-**

N

ὄς, "wide"; (υ) connecting vowel; χωρ-ος, "a place"] ("Having, or with, a wide place"; hence) Of a road: *Spacious, roomy, broad, etc.*

εὐρω, 2. aor. subj. of εὐρίσκω.

εὐρών, οὔσα, όν, P. 2. aor. of εὐρίσκω.

εὐχαρίστ-έω -ῶ, 1. aor. εὐχαρίστησα, v. n. [εὐχαρίστος, "thankful"] ("To be thankful"; hence, as a result) *To offer, or give, thanks.*

εὐ-ώνυμ-ος, ον, adj. [lengthened fr. εὐ-όνυμ-ος; fr. εὖ, "good"; δυνυμ-α, Æolic form of δνομ-α, "a name"] ("Having a good name"; hence, of omens, "lucky"; hence, euphemistic for ἀπιστερός, "left," which was regarded as an ill-omened word) *Left*, as opposed to "right":—ἐξ εὐωνύμων, *on the left hand*; see ἐκ.

ἐφαγον, 2. aor. without present: *To eat* [akin to Sans. root BHAKSH, "to eat"].

ἐφαῖνεν, 2. aor. ind. pass. of φαίνω.

ἐφην, 2. aor. ind. of φημί.

ἐφύγον, 2. aor. ind. of φεύγω.

ἐχθ-ρός, ρά, ρόν, adj. [ἐχθ-ω, "to hate"] *Hating*.—As Subst.: ἐχθρός, οὔ, m. ("One who hates"; hence) *An enemy, adversary.*

ἐχιδνα, ης, f. *A serpent, viper, adder.*

ἔχω, imperf. εἶχον, f. ἔξω and σχήσω, p. ἔσχηκα, 2. aor. ἔσχον, v. a. and n.: 1. Act.: a.: (a) *To have, possess*.—(b) With second Acc.: (a) Of Subst.: *To have, etc.*, an object *as* or *for* that which is denoted by the second Acc.—(β) Of an Adj. or Part.: *To have, etc.*, an object in the state or condition denoted by the second Acc.—(c) *To have, or possess, as a wife*; xxii. 28.—(d) With Inf.: *To have power, be able, to do, etc.*; xviii. 25.—b.: (a) *To hold*;—at i. 18, *etc.*, without nearer Object:—ἐν γαστρὶ ἔχειν; see γαστήρ.—(b) *To hold, regard, consider, etc.*—2. Neut.: a. *To have*; i. e. *to possess property, etc.*—b. ("To have one's self"; i. e.) *To be* in a certain state:—κακῶς ἔχειν, (*to be in a bad state, i. e.*) *to be ill or sick*, iv. 24, *etc.* [akin to Sans. root SAH, "to sustain, support"].

ἕως, adv.: 1. Of time: *Until, till*:—ἕως ἄν with Subj., see ἄν, no. 2;—ἕως πότε, *until what time, i. e. how long*;—(with Gen.) ἕως Ἰωάννου, *until John*, xi. 13; ἕως τῆς ἡμέρας, *until the day*, xxvii. 64.—2. Of place: *As far as, up to; down to*:—With Gen.: ἕως τοῦ οὐρανοῦ, *up to heaven*, xi. 23; ἕως ᾄδου, *down to hell*, xi. 23.—3. Of a state, condition, *etc.*: With Gen.:

*As far as, to the very borders of, etc.* — 4. Of extent or amount: With Gen.: *As far as, to the extent of, etc.*

\*Ζαβουλών, m. indecl. ("Habitation") *Zebulun*; (the tenth son of the patriarch Jacob; hence, his descendants) *the tribe of Zebulun*.

\*Ζαρά, m. indecl. ("Offspring" or "Dawn") *Zarah*; the son of Judah, and one of the ancestors of Joseph the husband of the Virgin Mary; i. 3.

\*Ζαχαρίας, ov, m. ("Jehovah is mindful") *Zacharias*; the son of Barachias; xxiii. 35.—Much dispute has arisen about the person intended by our Lord in the above-cited place; but the opinion now more generally received is that he was the son of Jehoiada as mentioned at 2 Chron. xxiv. 20, 21, and was stoned to death "in the court of the house of the Lord" for his faithfulness in delivering the Lord's message to the idolatrous people of Judah and Jerusalem.

ζάω, ζῶ, f. ζήσω and ζήσομαι, (p. ζήκα), v. n. *To be alive, to live*.

\*Ζεβεδαῖος, ov, m. (prps. "Gift of Jehovah") *Zebedee*; the husband of Salômē, and the father of James and John.

(ζημι-όω -ῶ, f. ζημιώσω, p. ἐζημιώκα, v. a. [ζημι-α, "a fine"] "To fine, amerce, mulct."—) Pass.: (ζημι-όμαι -οῦμαι, p. ἐζημιώμαι), 1. aor. ἐζημιώθην, 1. f. ζημιώθῃσμαι, ("To be fined," etc.; hence) *To be punished*; i. e. eternally;—at xvi. 26 folld. by Acc. of "Respect."

ζημιώθῃ, 3. pers. sing. 1. aor. subj. pass. of ζημιόω.

ζήσομαι, fut. ind. of ζάω.

ζητέω -ῶ, f. ζητήσω, (p. ἐζήτηκα), 1. aor. ἐζήτησα, v. a.: 1. *To seek, look for*.—2. *To ask for, demand, require*.—3. With Inf.: *To seek, or endeavour, to do, etc.*—4. *To seek, search after, try to find, etc.*—5. Without Object: *To seek, make search, etc.*

ζιζάνιον, ov, n. *Zizan*, a weed that grows in wheat; prob. our *darnel*.

\*Ζοροβάβελ, m. indecl. ("Babel-born, i. e. Born in Babylon") *Zorobabel*; son of Salathiel, the head of the tribe of Judah at the return from the Babylonish captivity, and an ancestor of Joseph the husband of the Virgin Mary; i. 12.

ζυγ-ός, οὔ, m. [ζεύγνυμι, "to join"; through root ζυγ] ("The joining thing"; hence, "a yoke" for draught cattle; hence, in a figurative force) *Yoke*.

**ζύμη, ἡς, f. : 1. Leaven.—2. Corruption** in teaching, etc. [usually assigned to **ξέω**, (act.) “to make to boil,” inasmuch as leaven causes fermentation].

**ζυμ-όω -ῶ**, (f. **ζυμῶσω**, p. **ἐζυμῶκα**), v. a. [**ζύμη**, “leaven”] *To leaven*.—Pass.: (**ζυμ-όμαι -οῦμαι**, p. **ἐζυμῶμαι**), 1. aor. **ἐζυμώθην** (1. fut. **ζυμώθησομαι**).

**ζω-ή, ἡς, f.** [**ζάω**, **ζῶ**, “to live”] (“That which lives”; hence) 1. *Life*.—2. With or without **αἰώνιος**: *Life eternal*.

**ζῶν, ζῶσα, ζῶν**, contr. part. pres. of **ζάω**.—As Subst.: **ζῶντες, ὧν**, m. plur. *Living persons, the living*; xxii. 32.

**ζών-η, ἡς, f.** [**ζών-νῦμι**, “to gird”] (“That which girds”; hence) 1. *A girdle, belt*.—2. As money was carried in the girdle or belt: *A purse*.

**ζῶντος, ζώντων**, masc. gen. sing. and plur. of **ζῶν**.

1. **ἤ, conj. : 1. Or :—ἤ . . . ἤ, either . . . or**, vi. 24, etc.; but at vi. 31, *or . . . or*.—2. : a. After words denoting comparison: (a) *Than*.—(b) For **μᾶλλον ἢ**, *More than, in a greater degree than, rather than*; xviii. 8, 9.—b. Of time: *That :—πρὶν ἢ, before that*.

2. **ἡ, fem. nom. sing. of dem.** art. **δ**.

3. **ἡ, fem. nom. sing. of rel.** pron. **δς**,

4. **ἡ, fem. dat. sing. of rel.** pron. **δς**.

5. **ἡ, 3. pers. sing. pres. subj. of εἰμί**.

**ἡγάγον, 2. aor. ind. of ἄγω**.

**ἡγε-μῶν, μόνος, m.** [**ἡγέομαι**, “to lead”; hence, “to rule”] (“One who rules”; hence) 1. *A ruler, prince, etc.*—2. The Roman *governor*, or *procurator*, of Judæa; xxvii. throughout.

**ἡγ-έομαι -οῦμαι**, (f. **ἡγήσομαι**), p. **ἡγήμαι**, 1. aor. **ἡγήσαμην**, v. mid. [root **ἡγ**, akin to **ἄγω**, “to lead”] (“To lead”; hence) *To rule, command, etc.*

**ἡγέρθην, 1. aor. ind. pass. of ἐγείρω**.

**ἡγουμένους, η, ον, P. pres. of ἡγέομαι**.—As Subst.: **ἡγούμενος, ου, m.** *A ruler*.

**ἤδη, adv. : 1. Now, already**.—2. *Presently, forthwith* [akin to Sans. *adya*, “to-day, now”].

**ἡδύνάμην, imperf. ind. of δύνάμην**.

**ἡδυνήθην, 1. aor. ind. of δύνάμην**.

(**ἡδ-ύ-οσμος, ον, adj.** [**ἡδ-ύς**, “sweet, fragrant”; (v) connecting vowel; **δσμή**, “a scent”] “Having a sweet, or fragrant, scent, sweet-smelling.”—As Subst.:) **ἡδύσμον, ον, n.** (“The sweet-smelling thing or herb”; a name given to) *Mint*.

ἤθελον, ἤθελον, 1. aor. and imperf. ind. of ἐθέλω.

ἤκω, f. ἤξω, p. ἤκα, 1. aor. ἤξα, v. n. *To have come, to be present; to come.*

ἤλθον, 2. aor. ind. of ἔρχομαι.

\*ἡλί (= Θεέ μου), *My God*; xxvii. 46.

\*Ἡλίας, ου, m. ("My God is Jehovah") *Elias* or *Elijah*; a prophet who was carried up to heaven in a chariot of fire, and expected by the Jews to return to earth before the coming of the Messiah; cf. Mal. iv. 5.

ἡλικ-ια, ιας, f. [ἡλιξ, ἡλικ-ος, "one of the same age"] ("The state, or condition, of the ἡλιξ"; hence, "a being of the same age with another"; hence, "age, time of life"; hence) *Stature, growth*, as being a sign of age.

ἡλ-ιος, ιου, m. *The sun* [akin to Sans. *svar*, "the sun"].

ἡμαρτον, 2. aor. ind. of ἡμαρτάνω.

ἡμέρα, as, f.: 1. *Day*:—τῇ ἡμέρᾳ τῇ τρίτῃ, *on the third day*, Dat. of time "when," xvii. 23:—πάσας τὰς ἡμέρας ἡμῶν, *all our days*, Acc. of "Duration of Time," xxviii. 20; cf., also, xii. 40, etc.—2. *A time, season*, etc.

ἡνέχθη, 1. aor. ind. pass. of φέρω.

ἦρα, 1. aor. ind. of αἶρω.

ἦρεσα. 1. aor. ind. of ἀρέσκω

ἡριθμημένος, η, ον, P. perf. pass. of ἀριθμέω.

ἡρνησάμην, 1. aor. ind. of ἀρνούμαι.

ἡρξάμην, 1. aor. ind. mid. of ἔρχω.

\*Ἡρώδης, ου, m. *Herod*; 1. Surnamed "The Great," the second son of Antipater, procurator of Judæa. He was appointed King of Judæa by a decree of the Senate, B.C. 40; ii. 1, etc.—2. Surnamed Antipas; the second son of Herod the Great, king of Judæa, by his fourth wife Malthacē, a Samaritan woman. He was Tetrarch of Galilee and Peræa; xiv. 1, etc.

\*Ἡρώδ-ἱανολ, ἱανῶν, m. plur. [Ἡρώδ-ης, "Herod" (Antipas)] ("Those belonging to Herod") *The Herodians*; i.e. the courtiers and partisans of Herod, who upheld the payment of tribute to Rome, inasmuch as Herod held his dominions through the favour of the Romans.

\*Ἡρώδ-ιάς, ἱάδος, f. [Ἡρώδ-ης, "Herod"] ("She who pertains to Herod") *Herodias*; daughter of Aristobulus, and grand-daughter of Herod the Great.

\*Ἡσαίας, ου, m. ("Help of Jehovah") *Hesaias*, or *Isaiah*; the great evangelical prophet,

who lived between 760 and 698 B.C.

**ἦσθα**, for *ἦς*. 2. pers. sing. imperf. ind. of *εἶμι*.

**ἡσφάλισάμην**, 1. aor. ind. mid. of *ἀσφάλιζω*.

**ἡτοιμασμαι, ἡτοιμασμένος**, η, ον, perf. ind. pass. and P. perf. pass. of *ἐτοιμάζω*.

**ἡύλησα**, 1. aor. ind. of *αὐλέω*.

**ἡύλισθην**, 1. aor. pass. (in mid. force) of *αὐλιζομαι*.

**ἡύξηθῇ**, 3. pers. sing. 1. aor. subj. pass. of *αὐξάνω*.

**Θαδδαῖος**, ου, m. *Thaddæus*, called also *Lebbæus*; a name of the Apostle Jude, the brother of James the Less.

**θάλασσα**, ης, f. *The sea*:—*θάλασσα τῆς Γαλιλαίας*, the *Sea of Galilee*, called also the *Sea of Tiberias*, from *Tiberias*, a city near it; and the *Lake of Gennesareth*, from *Gennesareth*, a district in its immediate neighbourhood [prob. akin to Sans. root *TRAS*, "to tremble," and so the trembling or agitated thing, in reference to the action of the winds and tide].

\***Θάμαρ**, f. indecl. ("Palm-tree") *Thamar*; the daughter-in-law of Judah the son of Jacob; see Gen. xxxviii.

**θάν-ατος**, ατου, m. [*θαν*, root of *θνή-σκω*, "to die"] *Death*.

**θάν-ατ-όω -ῶ**, f. *θάν-ατώσω*, 1. aor. *ἐθάνάτωσα*, v. a. [*θάν-ατος*, "death"] *To put to death*.

**θάπτω**, f. *θάψω*, 1. aor. *ἐθαψα*, v. a. *To bury* [root *ταφ*].

**θαρσ-έω -ῶ**, (f. *θαρσήσω*), v. n. [*θάρσ-ος*, "courage"] 1. *To take courage, to be of good courage*.—2. Imperat.: *θάρσει* (sing.), *θαρσεῖτε* (plur.), *Be of good courage, take good cheer*.

**θαυμάζω**, (f. *θαυμάσω*, p. *τεθαυμάκα*), 1. aor. *ἐθαύμασα*, v. n. [for *θαυμάτ-σω*; fr. *θαῦμα*, *θαύματ-ος*, "wonder"] *To wonder, marvel, be astonished*.

**θαυμά-σῖος**, σία, σιον, adj. [for *θαυμάτ-σῖος*; fr. *θαῦμα*, *θαύματ-ος*, "a wonder"] ("Pertaining to *θαῦμα*"; hence) *Wonderful, wondrous, marvellous*.—As Subst.: **θαυμάσῖα**, ων, n. plur. *Wonderful, etc., works or deeds*.

**θαυμασ-τός, τή, τόν**, adj. [for *θαυματ-τός*; fr. *θαυμάζω* (= *θαυμάτ-σω*), "to wonder at"] ("To be wondered at"; hence) *Wonderful, wondrous, marvellous*.

**θε-άομαι -ῶμαι**, f. *θεάσομαι*, 1. aor. *ἐθεασάμην*, p. *τεθέσμαι*, v. mid. [*θέ-α*, "a seeing, view," etc.] ("To obtain a seeing, or view, of" some object; hence)

1. *To see, behold*.—2. Pass.: 1. aor. *ἰθε-ᾶσθην*, *To be seen*.

**θέλ-ημα**, ἡμάτος, n. [*θέλ-ω*,



"to will"] ("That which wills"; hence) *Will*.

**θέλω**, a shortened form of **ἐθέλω**.

(**θεμελι-όω**, -ῶ), f. **θεμελιώσω**, 1. aor. **ἐθεμελίωσα**, v. a. [**θεμέλι-ον**, "a foundation"] 1. Act.: *To lay the foundation of, to found*.—2. Pass.: *To have the foundation of something laid, to be founded*.—Pass.: **θεμελι-όμαι -οῦμαι**, (p. **τεθεμελιώμαι**), pluperf. (without augment) **τεθεμελιώμην**, 1. aor. **ἐθεμελιώθην**.

**Θεός**, οὐ, m. *God* [akin to Sans. *deva*; cf. Lat. *deus*].

**θεραπε-ία** (quadrisyllable), *ias*, f. [**θεραπε-ύω** (quadrisyll.), "to serve"] ("A serving"; hence) *A body of servants, a household, etc.*

**θεράπ-εὺω**, f. **θεράπεύσω**, (p. **τεθεράπευκα**), 1. aor. **ἐθεράπευσα**, v. a. [**θέραψ**, **θέραπ-ος**, "a servant, attendant"] ("To be a **θέραψ** to" one; hence, "to serve, attend upon"; hence, "to take care of"; hence) *To heal, cure, etc.*—Pass.: **θεράπ-εύομαι**, p. **τεθεράπευμαι**, 1. aor. **ἐθεράπεύθην**, (f. **θεράπευθήσομαι**).

**θερ-ίζω**, f. **θερίσω** (and **θερίω**), 1. aor. **ἐθέρισα**, v. n. [**θέρ-ος**, "summer"; hence, "harvest"] *To harvest, gather in the fruits of the earth, reap, etc.*

**θερισ-μός**, **μοῦ**, m. [for **θεριδ-μός**; fr. **θερίζω** (= **θερίδ-**

**σω**), "to reap"] ("A reaping"; hence) *Reaping-time, harvest*.

**θερισ-τής**, τοῦ, m. [for **θεριδ-τής**; fr. **θερίζω** (= **θερίδ-σω**), "to reap"] *A reaper*.

**θέρ-ος**, **εὸς οὐς**, n. [**θέρ-ω**, "to warm"; pass. "to be warm or hot"] ("That which is warm or hot"; hence) *Summer-time, summer*.

**θεωρ-έω -ῶ**, (f. **θεωρήσω**, p. **τεθεώρηκα**), 1. aor. **ἐθεώρησα**, v. a. and n. [**θεωρ-ός**, "a beholder"] 1. Act.: ("To be a **θεωρός** of"; hence) *To see, behold, look at*.—2. Neut.: ("To be a **θεωρός**"; hence) *To behold, look on, be a spectator*.

**θεωρήσαι**, 1. aor. inf. of **θεωρέω**.

**θεωροῦσαι**, contr. fem. nom. plur. of **θεωρέω**.

**θηλ-ᾱζω**, (f. **θηλάσω** and **θηλάξω**), 1. aor. **ἐθήλασα**, v. n. [**θηλ-ή**, "a teat"] ("To give the **θηλή**"; hence) *To give suck, to suckle*.

(**θῆλυς**, **εια**, v, adj. *Of the female sex, female*.—As Subst.:) **θῆλυ**, **εὸς**, n. ("The female sex"; hence) *A female, a woman* [**θη**, root of **θά-ω**; akin to Sans. root **dhê** or **dhâl**, "to suckle"; and so, "suckling, giving suck"].

**θησαυρ-ίζω**, (f. **θησαυρίσω**, p. **τεθησαυρίκα**), 1. aor. **ἐθησαύρισα**, v. n. [**θησαυρ-ός**, "treas-

ure"] *To lay up treasure*;— at vi. 19 and 20 folld. by cognate Acc., *θησαυρούς*.

*θη-σαυρός*, *σαυρού*, m. [*θη* (= *θε*), root of *τί-θη-μι*, "to place"] ("That which is placed or stored up"; hence) *Treasure*.

*θήσω*, fut. ind. of *τίθημι*.

*θλί-βω*, (f. *θλί-ψω*, p. *τέθλι-φα*), v. a. [akin to *τρι-βω*, "to rub"] *To compress, straiten, make narrow*, etc.— Pass. *θλίβομαι*, p. *τέθλιμμαι*, (1. aor. *έθλιφθην*).

*θλίψις*, *εως*, f. [for *θλίβ-σις*; fr. *θλίβ-ω*, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation*, etc.

(*θνή-σκω*, f. *θανούμαι*), p. *τέθνηκα*, v. n.: 1. In present tense: *To die*.—2. In perf. tenses: ("To have died"; i. e.) *To be dead* [root *θαν*, akin to Sans. root *HAN*, "to strike, to kill"].

(*θορύβ-έω*, -*ω*, f. *θορύβ-ήσω*, 1. aor. *έθορύβησα*, v. a. [*θόρυβ-ος*, "clamour, noise"] 1. Act.: *To make a clamour, or noise, at; to trouble, disturb*.—2. Pass.:) *θορύβ-έομαι*, -*οῦμαι*, (p. *τεθορύβημαι*, 1. fut. *θορυβηθήσομαι*), *To be troubled or disturbed; to make lamentations*, etc.

*θόρυβος*, *ου*, m. *Clamour, noise, tumult*, etc.

*θρην-έω* -*ω*, f. *θρηνήσω*, v. n. [*θρην-ος*, "a dirge"] ("To sing a *θρηνος*"; hence) *To wail, lament*, etc.

*θρή-νος*, *νου*, m. [lengthened fr. *θρέ-νος*, fr. *θρέ-ομαι*, (of women) "to shriek aloud"] ("A shrieking aloud," as women do at funerals; hence, "a funeral-lament, a dirge"; hence) *Lamentation*, esp. for the death of a person.

*θρίξ*, *τριχός* (mostly plur.), f.: 1. Sing.: *A hair* of the head.—2. Plur.: a. Of persons: *The hairs* of the head, *the hair*; x. 30.—b. *The hair* of a camel; iii. 4 [akin to Sans. root *DRIH*, "to grow"; and so "the growing thing"; cf. Lat. *cri-nis* for *cre-nis*, fr. *cre-sco*, "to grow"].

*θροεΐσθε*, 2. pers. plur. pres. imp. mid. of *θροέω*.

(*θρο-έω* -*ω*, 1. aor. *έθρόησα*, v. n. "To call out or aloud."—) Mid.: *θρο-έομαι* -*οῦμαι*, ("To call out loudly for one's self"; hence) *To be alarmed or terrified; to call out from terror*.

*θρό-νος*, *νου*, m. ("The bearing or supporting thing"; hence) 1. *A seat, chair*.—2. *A throne*, as being a seat or chair of state [akin to Sans. root *DHRI*, "to bear"].

*θύγ-αίτηρ*, *αίτερος* *αἰτός*, f. *A daughter*;—employed as a term of affection or good will at ix. 22 [akin to Sans. *duhitr-*

ι, "a daughter"; fr. root *DUH*, "to milk"; and so, literally, "a milker".

(*θυμ-όω -ῶ*, 1. aor. *ἐθύμωσα*, v. a. [*θυμ-ός*, in force of "rage"] *To enrage*.—) Pass.: *θυμ-όμαι -οῦμαι*, p. *τεθύμωμαι*, 1. aor. *ἐθύμώθην*, 1. fut. *θῦμωθήσομαι*.

*Θύρα*, as, f. *A door* [akin to Sans. *dvāra*, "a door, a gate"].

*θύ-σῆα*, *σῆας*, f. [*θύ-ω*, "to offer sacrifice"] ("A sacrificing or offering"; hence) *A victim* offered in sacrifice; *a sacrifice, offering*.

*θύσῆας-τήριον*, *τηρίου*, n. [for *θυσιᾶδ-τήριον*; fr. *θυσιᾶζω* (= *θυσιᾶδ-σω*), "to sacrifice"] ("The sacrificing thing, or thing for sacrificing"; hence) *An altar* for the offering up of slain victims.

*θύω*, f. *θύσω*, p. *τέθυκα*, 1. aor. *ἐθύσα*, v. a.: 1. *To offer, to sacrifice*.—2. *To kill, slay*.—Pass.: *θύομαι*, p. *τέθυμαι*, (1. aor. *ἐθύθην*, 1. fut. *τυθήσομαι*).

*θῶ*, 1. pers. sing. 2. aor. subj. of *τίθημι*.

\**Θωμάς*, *ᾱ*, m. ("Twin") *Thomas*, called also *Didymus* (see end of art.); one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India [Gr. *δίδυμος*, ("double"; as subst.) "a twin"].

\**Ἰακώβ*, m. indecl. ("Heel-catcher, or Supplanter") *Jacob*: 1. Son of Isaac, and brother of Esau, and an ancestor of Christ; i. 2.—2. Son of Matthew, and the father of Joseph the husband of the Virgin Mary; i. 15.

\**Ἰάκωβος*, *ον* (a lengthened form of *Ἰακώβ*), m. *James*: 1. A son of Zebedee and brother of John; one of the twelve Apostles, and surnamed "The Great"; xvii. 1.—2. A son of Alphæus, and one of the twelve Apostles; he was surnamed "The Less," and, also, *Lebbæus*, and *Thaddæus*;—at x. 3 supply *υἱός* with *ὁ τοῦ Ἀλφαίου*.

*ἰᾶμαι -ῶμαι*, f. *ἰᾶσομαι*, 1. aor. *ἰᾶσάμην*, v. mid. *To heal, cure*.

*ἰᾶ-τρος*, *τροῦ*, m. [*ἰᾶ-ομαι*, "to heal"] ("A healer"; hence) *A physician*.

1. *ἴδε*, imperat. of *εἶδον*.

2. *ἴδε*, adv. [strictly 2. pers. sing. imperat. of *εἶδον*; see *εἶδω*] *See! look! lo! behold!*

*ἰδ-έα*, *έας*, f. [*εἶδω*, "to see," in mid. "to appear," through root *ἰδ*] ("An appearing"; hence) *Appearance, aspect*.

*ἰδῆν*, inf. of *εἶδον*; see *εἶδω*.

*ἰδίος*, *α, ον*, adj. ("Pertaining to one's self"; hence) 1. *Private*.—Adverbial expression: *κατ' ἰδίαν*, *Privately*,

by one's self, etc.—2. *Own*, one's, etc., *own*.

ἰδοῦ, adv. [strictly 2. pers. sing. imperat. of εἰδόμεν, 2. aor. mid.; see εἶδω] *See! look! lo! behold!*

ἴδω, subj. of εἶδον.

ἰδών, οὔσα, όν, P. of εἶδον.

\*Ἰερεμίας, ου, m. (the name has been variously explained, but prob. means "Jehovah is exalted") *Jeremias* or *Jeremiah*, one of the four greater prophets, and "the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin," Jer. i. 1. At verse 6 of the first chapter of his prophecies he speaks of himself as "a child." It is not clear, however, whether he uses the term as a designation of his age, or as expressive of the sense he entertained of his own weakness and natural want of power to execute the office of a prophet. It may be inferred from what is known of his after life, that he was born about B.C. 605—610.

ἱερ-εύς, έως, m. [ἱερ-ά, "offerings, sacrifices"] ("He who attends to, or makes, ἱερά;" hence) *A priest*.—The Jewish priests were the descendants of Levi, the third son of the patriarch Jacob, through Aaron. To them belonged the offices of the priest-

hood, in contradistinction to those performed by the Levites.

\*ἱερικώ, f. indecl. (prob. "Place of fragrance"; or "Odoriferous or Balmly place") *Jericho*; a city of the Holy Land, in the possession of the tribe of Benjamin. It lay about 7½ miles from the western bank of the Jordan, and about 19 from Jerusalem; between which city and itself the intervening country is described as a rocky desert.

ἱερ-όν, οὔ, n. [neut. of ἱερ-ός, "sacred," used as a subst.] ("A sacred thing or place"; hence) *A temple*;—esp. the temple at Jerusalem.

\*ἱεροσόλυμα, ων, n. plur. *Jerusalem*; see Ἱερουσάλημ.

\*ἱερουσάλημ, f. indecl. ("Possession, or Inheritance, of Peace") *Jerusalem*; the chief city of the Holy Land.

\*ἱεσσαί, m. indecl. (prps. "Gift") *Jesse*; the father of king David, and an ancestor of Joseph the husband of the Virgin Mary; i. 5.

\*ἱεχονίας, ου, m. indecl. ("Jehovah establishes") *Jechonias* (altered fr. Hebr. Jehoiachin), acc. to St. Matthew son of Josias, king of Judah about B.C. 600, and an ancestor of Joseph the husband of the Virgin Mary; i. 11.

\*ἱησοῦς, οὔ, m. ("The Lord

He delivers";—or "Whose help is Jehovah") *Jesus Christ*, the incarnate son of God, the Saviour of mankind.

**ἰκ-ἄνός, ἄνῃ, ἄνόν**, adj. [usually referred to **ἰκ**, root of **ἰκ-ἄνω, ἰκ-νέομαι**, "to come"] ("Coming" to one; hence, "becoming, fitting"; hence) 1. Of persons: With Inf. or *ἴνα* with Subj.: *Worthy to do, etc.*—2. *Considerable, large, great*, whether in number or amount.

**ἱλεώς, ὤν** (Attic form of **ἱλᾶος, ὤν**), adj. *Gracious, propitious*;—at xvi. 22 **ἱλεώς σοι** is an elliptical expression for **ὁ Θεὸς ἔστω ἱλεώς σοι**, "God be gracious to thee"; and is equivalent to "May God avert this from thee."

**ἱμάτ-ιον, ἱου**, n. dim., only in form [obsol. **ἱμα** (= **εἶμα**). **ἱμάτ-ος**, "that which one puts on"; hence, "a cloak," etc.] 1. *A cloak, mantle, outer garment.*—2. Plur.: *Clothes or garments* in general.

**ἱματισμένος, η, ὢν**, P. perf. pass. of a verb **ἱματίζω**, "to clothe" (perhaps found only in Gr. Test. and in the foregoing form) *Clothed, wearing clothes.*

**ἱματισ-μός, μου**, m. [for **ἱματιδ-μός**; fr. **ἱματίζω** (= **ἱματιδ-σω**, "to clothe"; see **ἱματισμένος**] ("That which clothes"; hence) *Clothing, clothes, raiment, apparel.*

**ἴνα**, conj. with Subj. *That, in order that*:—**ἴνα μή, that not, lest**:—**ἴνα τί**, or, as one word, **ἰνατί** (sc. **γένηται**), (*that what may happen*, i. e.) *to what end or purpose, why, wherefore.*

**ἰνατί**; see **ἴνα**.

**\*ἰορδάνης, ον**, m. ("Descending = the rushing current") *Jordan*; the chief, and only large, river of Palestine, full of rapids, which flows from Antilibanus, and is lost in the Dead Sea.

**ἰουδαία, ας, ἰουδαῖοι, ὢν**; see **ἰουδαῖος**.

**ἰουδ-αῖος, αἰα, αῖον**, adj. [**ἰούδ-ας**, "Judah," the son of Jacob; hence, "the land of Judah; Judæa"] *Of, or belonging to, Judah or Judæa.*—As Subst.: a. **ἰουδαῖος, ον**, m. *A man of Judah or Judæa; a Jew*;—in St. Matthew, only plur.: *The Jews.*—b. **ἰουδαία, ας, f.** *Judah or Judæa.*

**\*ἰούδας, α, m.** ("Celebrated or Praised") 1. *Judah*: a. The third son of the patriarch Jacob, and an ancestor of Joseph, the husband of the Virgin Mary; i. 2, 3.—b. The land of the tribe of Judah; ii. 6.—2. *Judas*: a. *Iscaiot*; xxvii. 3, etc.; see **Ἰσκαριώτης**.—b. The brother of Jesus; xiii. 55.

**\*Ἰσαάκ, m.** indecl. ("Sporting") *Isaac*; the son of Abraham,

ἰσθί, pres. imperat. of εἰμί.

\*ἰσ-καριώτ-ης, ου, m. *Is-cariot*; i. e. "man of Kerioth," a town of Judah.

ἴσος, η, ου, adj. With Dat.: *Equal to, on a par with*; xx. 12.

\*ἰσραήλ, m. indecl. ("God-wrestling or God's Prince") (*Israel*, the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok—now El-Zerka—and refusing to let him go till he had received a blessing from him; hence) *The descendants of Israel*; *Israel*, the Israelites.

ἰστη-μι, f. στήσω, p. ἔστηκα, 1. aor. ἔστησα, 2. aor. ἔστην, v. a. and n.: 1. Act.: Pres., imperf., 1. fut., 1. aor.: *To make to stand; to set, place, etc.*—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor.: *To stand.*—3. Pass.: (ἰ-σῶμαι, p. ἔσταμαι), 1. aor. ἔσθην, 1. f. σταθῆσομαι, *To be set or placed; to stand*; cf. no. 2 [akin to Sans. root *STHĀ*, "to stand"; cf. Lat. *sto* (= *sta-o*)].

ἰσχυ-ρός, ρά, ρόν, adj. [*ἰσχύς*, *ἰσχύ-ος*, "strength"] ("Pertaining to *ἰσχύς*"; hence) *Strong*.—As Subst.: *ἰσχυρός*, οὔ, m. *A strong man*. ~~Comp.~~ Comp.: *ἰσχυρότερος*; (Sup.: *ἰσχυρότατος*).

*ἰσχυρότερος*, α, ου; see *ἰσχυρός*.

ἰ-σχ-ύς, ύς, f. [for *ἰν-σχ-ύς*; fr. *ἰς*, *ἰν-ύς*, "force, power"; *σχ*, a root of *ἔχω*, "to have"] ("The thing having *ἰς*"; hence) *Strength, might*, whether of body or mind.

*ἰσχυ-ω*, (f. *ἰσχυσω*), p. *ἰσχύκα*, 1. aor. *ἰσχύσα*, v. n. [*ἰσχύς*, *ἰσχύ-ος*, "strength"] ("To have *ἰσχύς*"; hence) 1. *To be strong* in body or health. —2. With Inf.: *To have power, or be able, to do, etc.* —3. Foll'd. by *εἰς* and Acc.: *To avail, or be profitable, for.*

*ἰσχύων*, οῦσα, ου, P. pres. of *ἰσχύω*:—*οἱ ἰσχύοντες*, *they who are strong in health; the healthy, the whole.*

ἰχθύ-δ-ιον, ἰου, n. dim. [*ἰχθύς*, *ἰχθύ-ος*, "a fish"; with *δ* epenthetic] *A little, or small, fish.*

*ἰχθύς*, ύς, m. *A fish.*

\*ἰωάθαμ, m. indecl. ("Jehovah is perfect") *Joatham*, or *Jotham*, a son of Ozias (Uzziah), king of Judah, who ascended the throne about B.C. 759; see 2 Kings xv. 5 sqq. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 9.

\*ἰωακίμ, m. indecl. ("Jehovah establishes") *Joakim* (Jehoiakim), son of Josias (Josiah), king of Judah, who ascended the throne about B.C.

600; see 2 Kings xxiv. 6 *sqq.*—N B. *Ἰωακείμ* is omitted in St. Matthew's genealogy of the Saviour, at i. 11.

\**Ἰωάννης*, *ov*, m. ("Whom Jehovah bestows," or "Jehovah is gracious") *Johs*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth.—2. The son of Zebedee, and one of the twelve Apostles.

\**Ἰωῆς*, *â*, m. ("Dove") *Jonas* or *Jonah*, the son of Amittai; a prophet who lived about B.C. 862. When ordered by God "to cry against Nineveh" for its wickedness, he attempted to evade his mission and to flee from the presence of the Lord by taking ship at Joppa for Tarshish. A great storm having arisen, he confessed himself to be the cause of it, and bade the sailors throw him into the sea. When they had done so, he was swallowed by a whale, and after three days was vomited by the fish on dry land. To this Christ refers at xii. 39 *sqq.*; xvi. 4. For the subsequent history of Jonah see the book of this prophet.

\**Ἰωφάμ*, m. indecl. ("Jehovah is high") *Joram*, son of Josaphat (or Jehoshaphat, 2 Chron. xxi. 1 *sqq.*), king of Judah, who ascended the throne about B.C. 891; see 2 Kings viii. 16. He was an

ancestor of Joseph, the husband of the Virgin Mary; i. 8.

\**Ἰωσαφάτ*, m. indecl. ("Jehovah is judge") *Josaphat* (Jehoshaphat), son of Asa, king of Judah, who ascended the throne about B.C. 914; see 1 Kings xxii. 41; 2 Chron. xvii. 1 *sqq.* He was an ancestor of Joseph, the husband of the Virgin Mary; i. 8.

\**Ἰωσήφ*, *ῆ*, m. *Joses*; the son of Mary, and brother of Jesus.

\**Ἰωσήφ*, m. indecl. [(prob.) "He—i. e. God—gives increase"] *Joseph*: 1. The son of Jacob, and husband of the Virgin Mary; i. 16.—2. A rich man of Arimathæa, who begged of Pilate the body of Jesus, "and laid it in his own new tomb"; xxvii. 57, *etc.*

\**Ἰωσίας*, *ov*, m. ("Jehovah heals") *Josias* (or *Josiah*), son of Amon, king of Judah, who ascended the throne about B.C. 642; see 2 Kings xxii., xxiii.; 2 Chron. xxxiv., xxxv. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

*ἰῶτα*, n. indecl. *Iōta* (the name of the ninth letter of the Greek alphabet, which from its small size came to be used of anything very small; e. g. *a jot* [akin to Hebrew letter *yōd* (= "a hand"), which was little more than a mere point

in comparison of the rest of the alphabet].

**καγώ** for **καὶ ἐγώ**. *And I; I too or also*; see **ἐγώ**.

**καθ-ά**, adv. [**καθ'** (see **κατά**), "according to"; **ᾱ**, neut. acc. plur. of **ὅς**, "who, which"] ("According to which things"; hence) *According as, just as*.

**καθάρ-ιζω**, f. (**καθαρίσω** and **καθάριω**, 1. aor. **ἐκαθάρισα**, v. a. [**καθάρ-ός**, "clean," whether physically or morally] ("To make **καθαρός**"; hence) 1. Of persons: *To make clean, to cleanse*.—2. Of things: *To clear out, cleanse, purge away*.

—Pass.: **καθάρ-ιζομαι**, p. κε-**καθάρισμα**, 1. aor. **ἐκαθάρίσθην**.

**καθ-ᾶρός**, ᾶρά, ᾶρόν, adj. *Pure* [akin to Sans. root **चुद्ध**, "to become pure, to be purified"].

**καθέδ-ρα**, ρας, f. [**καθέζομαι** (= **καθεδ-σομαι**), "to sit down"] ("A sitting down"; hence) *A seat*, as that on which the act of sitting down takes place.

**καθ-έζομαι**, (f. **καθ-εδούμαι**), v. mid. [**καθ'** (see **κατά**), "down"; **έζομαι**, "to sit"] *To sit down*.

**καθ-εύδω**, imperf. **ἐ-καθ-ευδον**, (f. **καθ-ευδήσω**, p. κε-**καθ-εύδηκα**, 1. aor. **ἐ-καθ-εύδησα**), v. n. [**καθ'** (see **κατά**), in "strengthening" force; **εύδω**, "to sleep"] *To sleep; to take one's sleep or rest*.

**καθηγη-τής**, τοῦ, m. [fr. **καθηγε-τής**; fr. **καθηγέ-ομαι** "to lead the way, to guide"] ("A guide"; hence) *A teacher, instructor*;—at xxiii. 8, 10 the word "Master" in the English Version means "teacher," etc.

**καθ-ημαι**, imperf. **ἐ-καθ-ήμην**, imperat. **κάθ-ου** (contr. fr. **κάθ-ησο**), inf. **καθ-ῆσθαι**, part. **κάθ-ήμενος**, v. mid. [**καθ'** (see **κατά**), "down"; **ήμαι**, "to sit"] *To sit down, to be seated, to sit*.

**καθ-ίζω**, f. **καθ-ίζω**, p. κε-**καθ-ίκα**, 1. aor. **ἐ-καθ-ίσα**, v. n. [**καθ'** (see **κατά**), "down"; **ίζω**, (neut.) "to sit"] 1. *To sit down, to be seated, to sit*.—2. Mid.: (**καθ-ίζομαι**), f. **καθ-ίσομαι** (**καθ-ιούμαι** and **καθ-ιζήσομαι**, 1. aor. **ἐ-καθ-ισάμην**), *To sit down, sit, be seated*.

**καθ-ίστημι**, f. **κατα-στήσω**, (p. **καθ-έστηκα**), 1. aor. **κατέστησα**, v. a. and n. [**καθ'** (see **κατά**), "down"; **ίστημι**, "to cause to stand; to stand"] 1. Act.: In pres., imperf., 1. fut., and 1. aor.: ("To cause to stand down"; hence, "to set in order"; hence) *To appoint, place, set, etc., to or in some office of trust or dignity*.—2. Neut.: In perf., pluperf., and 2. aor.: *To set one's self down, settle, be set*.—N.B. In St. Matthew's Gospel only as verb act.



καθού; see καθημαι.

καθ-ώς, adv. [καθ' (see κατά),  
"according to"; ὅς, "as"]  
*According as, just as.*

καί, conj. and adv.: 1. Conj.:  
*And*:—καί . . . καί, *both . . .*  
*and*.—2. Adv.: a. *Even*.—  
b. *Also, too*.—c. *For, for of*  
*a truth.*

Καϊάφας, α, m. *Caïaphas*,  
appointed High Priest of the  
Jews by Valerius Gratus, the  
procurator of Judæa, in the  
room of Simon who was de-  
posed. Subsequently he was,  
himself, deprived of his office  
by Vitellius, the Governor of  
Judæa, who elevated Jonathan,  
son of Ananus, to the High-  
priesthood.

καινός, ἡ, όν, adj. *New*, in  
the fullest meaning of the  
word.

καιρός, οὔ, m.: 1. *An ap-  
pointed time or season*.—2. *A  
particular time or season* of the  
year for productions of the  
earth, *etc.*—3. *Time* of this  
world = *life, the world*.

Καῖσαρ, ἄπος, m. [*Greek*  
form of Lat. *Cæsar*] *Cæsar*; a  
cognomen in the Julian family  
at Rome, esp. of Caius Julius,  
the first Roman emperor, who  
was assassinated by Brutus and  
Cassius, B.C. 44. After him  
all the Roman emperors bore  
the name of *Cæsar*, with the  
title of *Augustus*, till the time  
of *Adrian*, A.D. 117—138, when

*Augustus* came to denote the  
reigning emperor, *Cæsar* the  
heir to the throne. In St.  
*Matthew's Gospel* Καῖσαρ,  
when used without a qualify-  
ing word, denotes *Tiberius*;—  
at xxii. 21 supply ἡ εἰκών be-  
fore Καῖσαρος [akin to Sans.  
*keça*, "hair"; and so, "Hairy  
One," as born with much  
hair on the body].

Καῖσαρ-εια, εἰας, f. [*Kaî-  
σαρ*, "*Cæsar*"] ("*A thing—  
here, city—pertaining to  
Cæsar*"; i. e. "*Cæsar's city*")  
*Cæsārēa*; a city in the north  
of Palestine, originally called  
*Paneas* (whence the modern  
name *Bāniās*) from its being  
situated at the foot of Mount  
*Panium*, a branch of *Lebanon*.  
The old city was rebuilt by  
*Philip the Tetrarch*, who gave  
it the name of *Cæsarea* in  
honour of the Roman emperor  
*Augustus Cæsar*, to which he  
added the term *Philippi*, in  
order to distinguish it from  
*Cæsarea*, a maritime city, and  
the capital of Palestine, built  
by *Herod the Great*, and  
named by him after *Augustus  
Cæsar* also. Subsequently  
*Herod Agrippa* named it  
*Neronias* (*Nero-city*) in hon-  
our of the Roman emperor  
*Nero*.

καίω, f. καύω, p. κέκαυκα,  
v. a.: 1. *To light, kindle*.—2.  
*To burn*, whether actually or

figuratively.—Pass.: καίνομαι, p. κέκαυμαι, (1. aor. ἐκαίθην), 1. fut. καυθήσομαι.

κάκει = καὶ ἐκεῖ.

κάκεινα, κἀκείνοις = καὶ ἐκεῖνα, καὶ ἐκείνοις.

κάκ-ια, ἱας, f. [κάκ-ός, "bad"] ("The quality of the κακός"; hence, "badness"; hence) *Evil, trouble, affliction*.

κάκοι-ός, -ῶ, 1. aor. ἐκακολόγησα, v. a. [κάκοι-ός, "evil-speaking"] ("To be κακολόγος about"; hence) *To speak evil of or about; to slander, revile, etc.*

κάκός, ἡ, ὅν, adj. *Bad* of its kind, *evil*.—As Subst.: κακόν, οὐ, n. *A bad thing; an evil, wickedness.* ~~Comp.~~ Comp.: irreg. χείρων.

κάκ-ως, adv. [κάκ-ός, "bad"] ("After the manner of the κακός"; hence) 1. *Badly*;—for κακῶς πάσχειν see πάσχω, no. 2.—2. *In bad state or condition*;—for κακῶς ἔχειν see ἔχω, no. 2, b.

κάλαμος, ου, m. *A reed*.

κάλισαι, 1. aor. inf. of καλέω.

κἀλέσατε, κἀλεσον, 2. pers. plur. and sing. 1. aor. imperat. of καλέω.

κἀλέω -ῶ, f. κἀλέσω (and κἀλῶ), p. κέκληκα, 1. aor. ἐκάλεσα, v. n.: 1. *To call, call to one's self, summon, etc.*—2.: a. With double Acc.: *To*

*call* one that which is denoted by the second Acc.—b. Pass. with Nom. after verb: *To be called* something.—Pass.: κἀλέομαι -οῦμαι, p. κέκλημαι, 1. aor. ἐκλήθην, 1. f. κληθήσομαι.

κἀλ-ός, ἡ, ὅν, adj. ("Beautiful, fair"; hence) 1. *Good, excellent*.—2. Of the soil: *Good, fertile, productive, etc.*—3. *Good, pleasant, agreeable, delightful*.—4. *Good, well, profitable, advantageous, conducive to one's interest, etc.*—5. *Good for some purpose, useful, serviceable*.—6. *Right, fit, fitting, proper, meet* [akin to Sans. chār-ṇ, "beautiful"].

κἀλύπτω, f. κἀλύψω, 1. aor. ἐκάλυψα, v. a.: 1. *To cover*.—2. *To hide, conceal*.—Pass.: κἀλύπτομαι, p. κεκάλυμμαι, (1. aor. ἐκαλύφθην, 1. fut. καλυφθήσομαι).

κἀλ-ως, adv. [καλ-ός, "good, right," etc.] ("After the manner of the καλός"; hence) 1. *Well*, in the fullest meaning of the term;—for καλῶς ποιεῖν see ποιεώ.—2. *Rightly, in a fitting way, etc.*

\*κάμηλος, ου, m. and f. ("A bearer" of burdens) *A camel*. κάμινος, ου, m. *An oven, furnace*.

κἀν for καὶ ἂν: 1. *And if*.—2. *Even if, if but*.

\*Καναν-ῖτης, ῖτου, m.

*Cananites*, i. e. "*the Zealot*" (in a good sense); a cognomen of Simon; see *Σίμων*, no. 2; and cf. Luke vi. 15, where he is styled *Ζηλωτής*.

\**Καπερνᾱούμ*, f. indecl. (prob. "Village of Nahum, i. e. of consolation") *Capernaum* (now *Tell-Hām* = "The ruined heap of camels"); a flourishing city of Galilee, on the shores of the Sea of Galilee or Lake of Gennesareth.

*καρδ-ία*, *ίας*, f.: 1. *A heart*, both in proper and figurative sense.—2. Of the earth: *The heart*, i. e. in the interior, etc. [akin to Sans. *hrīd*, "heart"; cf. Lat. *cor*, *cord-is*].

*καρπ-ός*, *οῦ*, m. *Fruit*, *produce*, etc., both in proper and figurative sense [by some referred to *ἀρπ*, root of *ἀρπάζω*, "to seize," etc., with *κ* as compensation for the aspirate (cf. Lat. *carpo*), and, so, "that which is seized or plucked"; acc. to others akin to Sans. root *ORḷ*, "to ripen"; and, so, "that which is ripened"].

*καρποφορ-έω -ᾶ*, 1. aor. *ἐκαρποφόρησα*, v. n. [*καρποφόρος*, "fruit-bearing"] *To bring forth fruit*.

*κάρφ-ος*, *εὐς οὐς*, n. [*κάρφω*, "to dry up"] ("That which is dried up"; hence) *Chaff*, a husk of corn, a piece of dry stalk, etc., a mote.

*κάτά* (before a soft vowel

*St. Matt.*

*κατ'*, before an aspirated vowel *καθ'*), prep. gov. gen. and acc.: 1. With Gen.: a. *Down*.—b. *Down upon*.—c. *Against*.—2. With Acc.: ("Down"): a. Locally: *In separate or several places*:—*κατὰ τόπους*, in separate, or divers, places.—b. *According to, in accordance with*.—c. Of a dream: *In*.—d. Of a particular time, etc.: *At, on*.—e. Of portions of time: *By*:—*καθ' ἡμέραν*, day by day, day after day, daily.—f. To form an adverbial expression: *κατ' ἰδίαν*, aside, apart, privately.

*κάτᾱ-βαίνω*, f. *κάτᾱ-βήσομαι*, p. *κάτᾱ-βέβηκα*, 2. aor. *κατ-έβην*, v. n. [*κατά*, "down"; *βαίνω*, "to go"] *To go, or come, down; to descend*.

*κάτᾱβάς*, *ᾰσα*, *ἀν*, P. 2. aor. of *καταβαίνω*.

*κάτᾱβᾶτω* for *κάτᾱβήτω*, 3. pers. sing. 2. aor. imperat. of *καταβαίνω*.

*κάτᾱβηθι*, 2. pers. sing. 2. aor. imperat. of *καταβαίνω*.

(*κάτᾱ-βιβᾶζω*, f. *κάτᾱ-βιβᾶσω*), v. a. [*κατά*, "down"; *βιβᾶζω*, "to make go"] ("To make go down"; hence) *To cast, or hurl, down*.—Pass.: 1. fut. *κάτᾱ-βίβασθήσομαι*.

*κάτᾱβίβασθήσῃ*, 2. pers. sing. 1. fut. ind. pass. of *καταβιβᾶζω*.

*κάτᾱ-βολ-ή*, *ῆς*, f. [for *κάτᾱ-βαλ-ή*; fr. *κατά*, "down";

βάλ-λω, "to throw"] ("A throwing or laying down"; hence) *A foundation.*

κᾱτᾱ-γελᾱω-γελῶ, (f. κατα-γελᾶσθαι and κατα-γελᾶσω, 1. aor. κᾱτ-εγέλασα, v. n. [κατά, "against"; γελᾶω, "to laugh"] With Gen.: *To laugh against or at; to laugh to scorn; to mock, ridicule, deride.*

(κᾱτ-ἀγνῦμι and κᾱτ-αγνῶ), f. κατ-ᾰξω (and κατ-εᾰξω), 1. aor. κατ-έαξα, v. a. [κατά, in "augmentative" force; ἄγνῦμι, "to break"] *To break thoroughly or to pieces.*

κᾱτᾱ-δικᾱίω, (f. κᾱτᾱ-δικᾱῶσω), 1. aor. κᾱτ-εδίκασα, v. a. [κατά, "against"; δικάω, "to give judgment"] ("To give judgment against"; hence, generally) *To condemn.*—Pass.: (κᾱτᾱ-δικᾱίσομαι, p. κᾱτᾱ-δεδικασμαι), 1. aor. κᾱτ-εδίκασθην, 1. fut. κᾱτᾱ-δίκασθῆσομαι.

κᾱτᾱθεματ-ίζω, v. n. [κατᾱθεμα, κᾱτᾱθέματ-ος, "a curse"] *To utter curses, to curse.*

κᾱτᾱ-καίω, f. κᾱτᾱ-καύσω, (p. κᾱτᾱ-κέκαυκα), 1. aor. κᾱτ-έκαυσα (and κᾱτ-έκηα), v. a. [κατά, in "strengthening" force; καίω, "to burn"] *To burn up, consume.*

κᾱτᾱκαύσω, fut. ind. of κατακαίω.

κᾱτακλυσ-μός, μοῦ, m. [for κατακλυδ-μός; fr. κατακλῦζω

(= κατακλύδ-σω), "to deluge or flood"] *A deluge, flood.*

κᾱτακρίνει, κᾱτακρίνοῦσιν, 3. pers. sing. and plur. fut. ind. of κατακρίνω.

κᾱτα-κρίνω, f. κᾱτα-κρίνῶ, 1. aor. κᾱτ-έκρινα, v. a. [κατά, "against"; κρίνω, "to judge"] ("To judge against"; hence) *To condemn.*—Pass.: (κᾱτα-κρίνομαι), p. κᾱτα-κέκριμαι, 1. aor. κᾱτ-εκριθην.

κᾱτᾱ-κῦρίεύω, 1. aor. κᾱτ-εκῦρίευσα, v. n. [κατά, in "strengthening" force; κῦρίεῖω, "to be lord of, to rule over"] With Gen.: *To rule mightily, or powerfully, over.*

κᾱτᾱ-λείπω, f. κᾱτᾱ-λείψω, (p. κᾱτᾱ-λέλοιπα), 2. aor. κᾱτ-έλιπον, v. a. [κατά, in "strengthening" force; λείπω, "to leave"] 1. *To leave behind.*—2. *To leave behind at death.*—3. *To leave.*—4. *To quit, depart from, etc.*

κᾱτᾱλείπών, οὔσα, όν, P. 2. aor. of καταλείπω.

κᾱτᾱλυθήσομαι, fut. ind. pass. of καταλύω.

κᾱτᾱλύσαι, 1. aor. inf. of καταλύω.

κᾱτᾱ-λῦω, f. κᾱτᾱ-λῦσω, 1. aor. κᾱτ-έλῦσα, v. a. [κατά "down"; λῦω, "to loosen"] ("To loosen down"; hence) 1. *Of the materials embedded in a wall: To loosen from their place and throw down; to throw to the ground.*—2. *To*

*break, violate a law, command, etc.*—Pass.: (κᾱτᾱ-λῡομαι, p. κᾱτᾱ-λέλῡμαι), 1. aor. κᾱτᾱ-ελῡθην, 1. f. κᾱτᾱ-λυθῆσομαι.

κᾱτᾱ-μᾱθετε, 2. pers. plur. 2. aor. imperat. of καταμανθᾱνω.

κᾱτᾱ-μανθᾱνω, f. κᾱτᾱ-μᾱθῆσω, p. κᾱτᾱ-μεμᾱθηκα, 2. aor. κᾱτᾱ-ἐμᾱθον, v. a. [κατά, in "strengthening" force; μανθᾱνω, in meaning of "to observe"] *To observe, mark, note, or consider, well.*

κᾱτᾱ-μαρτυρέω -μαρτυρῶ, (f. κᾱτᾱμαρτυρήσω), v. a. [κατά, "against"; μαρτυρέω, "to bear witness"] With Acc. of thing and Gen. of person: *To bear witness, or testimony, about something against one; to testify something against one.*

κᾱτᾱ-μῦω, f. κατα-μῡσω, 1. aor. (irreg.) ἐκάμμυσα, v. a. [κατά, in "strengthening" force; μύω, "to close, or shut," the eyes] *To close, or shut, the eyes.*

κᾱτᾱ-νοέω -νοῶ, (f. κᾱτᾱ-νόησω), 1. aor. κᾱτᾱ-ενόησα, v. a. [κατά, in "strengthening" force; νοέω, in force of "to perceive"] 1. *To perceive.*—2. *To mark, observe, consider.*

κᾱτᾱ-πάτέω -πάτω, (f. κᾱτᾱ-πατήσω), 1. aor. κᾱτᾱ-ἐπάτησα, v. a. [κατά, "down"; πατέω, "to tread"] *To tread, or trample, down or under foot.*

—Pass.: κᾱτᾱ-πᾱτέομαι -πᾱτᾱ-οῦμαι, 1. aor. κατᾱ-επατήθην.

κᾱτᾱ-πέτᾱ-ασμα, δσμάτος, n. [κᾱτᾱ-πέτᾱ-άννῡμι, "to spread out over"] ("That which is spread out over" something; hence) *A curtain, veil.* The word is used in St. Matthew of the curtain that separated the Holy Place from the Holy of Holies in the Temple at Jerusalem.

κᾱτᾱ-πῖνω (f. κᾱτᾱ-πίομαι and κᾱτᾱ-πίοῦμαι), v. a. [κατά, "down"; πῖνω, "to drink"] ("To drink down"; hence) *To swallow, or gulp, down in drinking.*

κᾱτᾱ-ποντίζω, v. a. [κατά, "down"; ποντίζω, "to plunge into the sea"] ("To plunge down into the sea"; hence) Of persons: 1. *To drown in the sea.*—2. Pass.: *To be drowned, or to sink, in the sea.*—Pass.: κᾱτᾱ-ποντίζομαι, 1. aor. κᾱτᾱ-εποντίσθην;—at xviii. 6 the Subject of κᾱτᾱποντίσθῃ is αὐτός to be supplied, and not the preceding μύλος ονικός.

κᾱτᾱ-ποντίσθῃ, 8. pers. sing. 1. aor. subj. pass. of καταποντίζω.

κᾱτᾱ-ᾱράομαι -ᾱρῶμαι, (f. κᾱτᾱ-ᾱρᾱσομαι), 1. aor. κατᾱ-ᾱρᾱσάμην, v. mid. [κατᾱ-δ, in "strengthening" force; ᾱράομαι, in force of "to curse"] 1. *To curse an object, to utter imprecations upon or against.*

—2. Pass.: *κᾶτ-ᾠρόμαι* ὦμαι, p. *κᾶτ-ἠρᾶμαι*, (1. aor. *κᾶτ-ἠρᾶην*), *To be accursed.*

*κᾶτ-ἀρτίζω*, f. *κᾶτ-ἀρτίσω*, 1. aor. *κᾶτ-ἤρτισα*, v. a. [*κατ-ᾶ*, in "augmentative" force; *ἀρτίζω*, "to prepare"] ("To prepare thoroughly"; hence, with reference to injury done) 1. Of nets: *To repair, mend.*—

2. *To set up, establish, perfect*, etc.;—the Greek representative of the Hebrew verb at Ps. viii. 3, which means "to set or place"; and hence in a figurative force "to found," i. e. "set in a permanent place."

(*κᾶτα-σκευᾶζω*), f. *κᾶτα-σκευᾶσω*, 1. aor. *κᾶτ-εσκευᾶσα*, [*κατά*, in "strengthening" force; *σκευᾶζω*, "to prepare, make ready"] *To prepare or make ready.*

*κᾶτα-σκηνώω -σκηνώ*, f. *κᾶτα-σκηνώσω*, 1. aor. *κᾶτ-εσκήνωσα*, v. n. [*κατά*, in "strengthening" force; *σκηνώω*, "to pitch a tent"] ("To pitch one's tent, encamp"; hence) Of birds: *To settle, perch, rest, lodge.*

*κᾶτασκήνω-σις*, *sews*, f. [lengthened fr. *κᾶτασκήνο-σις*; fr. *κατασκηνόω*, "to perch," etc.] ("A perching," etc.; hence, "a perching-place"; hence) *A nest, resting-place*; see *κατασκηνώω*.

(*κᾶτα-στρέφω*, f. *κᾶτα-*

*στρέψω*), 1. aor. *κᾶτ-έστρεψα*, v. a. [*κατά*, "down"; *στρέφω*, "to turn"] ("To turn down or downwards"; hence) *To turn upside down; to upset, overthrow.*

*κᾶτάσχωμεν*, 1. pers. plur. 2. aor. subj. of *κατέχω*.

*κᾶτᾶ-φίλέω -φίλω*, 1. aor. *κᾶτ-εφίλησα*, v. a. [*κατά*, in "augmentative" force; *φίλέω*, "to love"; hence, as a sign of love, "to kiss"] *To kiss earnestly or fondly.*

*κᾶτᾶ-φρονέω -φρονῶ*, f. *κᾶτᾶ-φρονήσω*, 1. aor. *κᾶτ-εφρόνησα*, v. a. [*κατά*, "against"; *φρονέω*, "to think"] ("To think against"; hence) With Gen.: *To despise, scorn*, etc.

*κᾶτᾶφρονήσητε*, 2. pers. plur. 1. aor. subj. of *καταφρονέω*.

(*κᾶτᾶ-χέω*, f. *κᾶτᾶ-χεῶ*), 1. aor. *κᾶτ-έχεα*, v. a. [*κατά*, "down upon"; *χέω*, "to pour"] *To pour down upon.*

*κᾶτ-έναντι*, adv. [*κατ-ᾶ*, in "strengthening" force; *έναντι*, "over against"] With Gen.: *Right over against, over against, opposite to, straight before.*

*κᾶτ-ἐξουσιᾶζω*, v. n. [*κατ-ᾶ*, in "strengthening" force; *ἐξουσιᾶζω*, "to have authority over"] With Gen.: *To have authority over; to exercise rule, or lordship, over.*

*κᾶτ-εσθίω*, (f. *κᾶτ-έδομαι*, p.

κᾶτ-εδήδοκα), v. a. [κατ-ᾶ, in "augmentative" force; ἐσθίω, "to eat"] ("To eat thoroughly or entirely"; hence) *To devour*.

κᾶτ-ἐφάγον, 2. aor. without a present, v. a. [κατ-ᾶ, in "augmentative" force; ἐφάγον; see ἐφάγον] *To eat up entirely, to devour*.

κᾶτ-έχω, f. καθ-έξω and κατα-σχέσω, p. κατ-έσχηκα, 2. aor. κατ-έσχον, v. a. [κατ-ᾶ, in "strengthening" force; ἔχω, "to have or hold"] ("To hold fast"; hence) *To take possession of, seize upon, etc.*

κᾶτηγορ-έω -ῶ, f. κᾶτηγορήσω, 1. aor. κᾶτηγόρησα, v. n. [κατήγορ-ος, "an accuser"] 1. With Gen. of person: *To be an accuser of; to accuse*.—2. Pass.: Foldl. by ὑπό and Gen.: *To be accused by*; xxvii.12.—Pass.: κατηγορέομαι -οῦμαι, (p. κᾶτηγόρημαι, 1. aor. κᾶτηγορήθην).

κᾶτηρᾶμένος, η, ον, P. perf. pass. of καταρδομαι.

κᾶτ-ισχυῶ, f. κατ-ισχυῶσω, v. n. [κατ-ᾶ, "against"; ἰσχυῶ, "to be mighty, to prevail"] With Gen.: *To prevail against, overpower, etc.*

κᾶτ-οικέω -οικῶ, 1. aor. κατ-έκησα, v. n. [κατ-ᾶ, in "strengthening" force; οἰκέω, "to dwell"] 1. *To dwell, have a habitation; to live in a place*;—at xii. 45 κατοικεῖ

(sing.) has for its Subject a nom. plur., viz. αὐτοί (= πνεύματα), which is to be supplied with εἰσελθόντα.—2. With εἰς and Acc.: *To go into a place and dwell there*.

κᾶτ-ω, adv. [κατ-ᾶ, "down"] 1. Of place: *Downwards, down*.—2. In time: Comp.: κατωτέρω, *Under, i. e. of an earlier age*; ii. 16.

κᾶτωτέρω; see κᾶτω.  
(καυμάτ-ιζω, f. καυματίσω), 1. aor. ἐκαυμάτισα, v. a. [καῦμα, καύματος, "burning heat"] ("To affect with burning heat"; hence) *To scorch up, wither*.—Pass.: 1. aor. ἐκαυμάτισθην.

καῦσ-ων, ωνος, m. [καῦσ-ις, "a burning"] ("That which has καῦσις"; hence) *Burning heat*.

καῖμαι, f. κείσομαι, v. mid.: 1. *To lie, or be laid, anywhere*.—2. Of a city, etc., as Subject: *To be placed, built, or situate* [akin to Sans. root चि, "to lie, lie down"].

κεκάλυμμένος, η, ον, P. perf. pass. of καλύπτω.

κεκλημένος, η, ον, P. perf. pass. of καλέω.

κεκονιᾶμένος, η, ον, P. perf. pass. of κονιάω.

κεκρυμμένος, η, ον, P. perf. pass. of κρύπτω.

κελ-εύω, f. κελεύσω, p. κεκέλευκα, 1. aor. ἐκέλευσα, v. a. ("To urge on, impel";

hence) *To bid, order, command*;—at xv. 35 folld. by Dat. [akin to Sans. root *KAL*, “to impel”].

*κερ-αία, alas*, f. (“A horn”; hence, as projecting like a horn) *A point* at the top of a (Hebrew) letter, *a projection, mark*, etc. [akin to *κέ-ρ-ας*, which is prob. akin to Sans. *crīṅga*, “a horn”].

*κεράμ-εύς, éws*, m. [*κέραμ-ος*, “potter’s earth”; hence, “pottery”] (“Pottery-man”; i. e.) *A potter*.

(*κερδ-αίνω*, f. *κερδάνω* and *κερδήσω*, p. *κεκέρδαγκα*), 1. aor. *έκέρδησα*, v. a. [*κέρδ-ος*, “gain”] 1. *To have, or obtain, as gain; to gain*.—2. *To gain, or win over*, a person to one’s self; xviii. 15.

*κεφαλ-ή, ἡς*, f.: 1. Of the body: *A head*.—2. Of things: *A chief, or principal, thing* of its kind:—*κεφαλὴ γωνίας, the chief thing*, (i. e. *the head-stone, or principal stone*) of the corner; xxi. 42 [akin to Sans. *kapāl-as*, “head”].

*κῆνσος, ου*, m. [Gr. form of Lat. *census*, “the assessing, or assessment,” of the Roman people in order to decide the amount they were to pay, respectively, to the state for their taxes; hence] In Gr. Test.: *Tribute-money, poll-tax*, which was paid yearly. This, as we learn from xxii.

19, was a *denarius*, about 8½d. English, but translated in our English Version “a penny.”

*κήρυγ-μα, μᾶτος*, n. [*κηρύσσω* (= *κηρύγ-σω*), “to proclaim, as a herald”; hence, “to preach”] *A preaching*.

*κηρύσσω*, (f. *κηρύξω*, p. *κεκήρυχα*), 1. aor. *έκήρυξα*, v. a. and n.: 1. *To proclaim, or announce, as a herald does*.—2. *To proclaim publicly, to preach*.

*κῆτος, εος ους*, n. (“Any sea-monster or huge fish”; hence) In the English Version: *A whale*.—N.B. The Hebrew for *κῆτος* at Jonah ii. 1 consists of two words, which mean literally “vast (or huge) fish”].

*κιβωτός, οὔ*, m. (“A wooden chest or box”; hence) *An ark*.

*κί-νέω -νῶ*, f. *κινήσω*, 1. aor. *έκίνησα*, v. a. [*κί-ω*, “to go”] (“To make to go”; hence) 1. *To move, remove*, a thing from a place.—2. Of the head as Object: *To shake, toss, wag*.

*κλά-δος, δου*, m. [*κλά-ω*, “to break”] 1. *A young branch, or shoot*, of a tree; such as is broken off for grafting.—2. *A shoot, or branch, generally*.

*κλαίω*, f. *κλαύσω* and *κλαύσομαι*, 1. aor. *έκλαυσα*, v. n. and a.: 1. Neut.: *To weep, lament, bewail*.—2. Act.: *To weep for, lament, bewail*.



**κλά-σμα**, **σμάτος**, n. [κλά-ω, "to break"] ("That which has been, or is, broken"; hence) Of food: *A fragment, broken piece.*

**κλαυ-θ-μός**, **μού**, m. [κλαυ, a root of κλαίω, "to weep," etc.] *A weeping, wailing, etc.*

**κλάω** **κλώ**, f. **κλάσω**, 1. aor. **ἐκλάσα**, v. a. *To break*;— at xxvi. 26 supply **αὐτόν** (i. e. **τὸν ἄρτον**) after **ἐκλάσε**; cf., also, xv. 36 [akin to Sans. root **CBH**, "to break"].

1. **κλεί-ς**, **δός**, f. [κλεί-ω, "to shut, close"] ("The closing, or shutting, thing"; hence) *A key*, as that which causes a door to be kept close or shut.

2. **κλείς**, contr. fr. **κλείδας**, acc. plur. of 1. **κλείς**; xvi. 19.

**κλείω**, (f. **κλείσω**, p. **κέκλεικα**), 1. aor. **ἐκλείσα**, v. a. *To shut*, whether actually or figuratively. — Pass.: (**κλείομαι**, p. **κέκλειμαι** and) **κέκλεισμαι**, 1. aor. **ἐκλείσθην**, (1. fut. **κλεισθήσομαι**).

**κλέπ-της**, **του**, m. [κλέπ-τω, "to steal"] ("One who steals"; hence) *A thief.*

**κλέπ-τω**, f. **κλέψω**, (p. **κέκλοφα**), 1. aor. **ἔκλεψα**, v. a. and n. [root **κλεπ**] *To steal.*

**κληθήσομαι**, fut. ind. pass. of **καλέω**.

**κληθῆτε**, 2. pers. plur. 1. aor. subj. pass. of **καλέω**.

**κληρονομ-έω** -**ω**, f. **κληρονομήσω**, 1. aor. **ἐκληρονόμησα**,

v. a. [κληρονόμ-ος, "an heir"] ("To be a κληρονόμος of"; hence) *To inherit, to obtain something as an inheritance.*

**κληρονομήσατε**, 2. pers. plur. 1. aor. imperat. of **κληρονομέω**.

**κληρονομ-ῃς**, **ῃας**, f. [κληρονομ-έω, "to inherit"] ("An inheriting"; hence) *An inheritance.*

**κληρ-ο-νόμ-ος**, **ου**, m. [for κληρ-ο-νέμ-ος; fr. **κληρ-ος**, "an allotment"; hence, "an estate"; **νέμ-ω** ("to distribute"), in mid. in force of "to distribute amongst themselves," etc., for the purpose of having as their own; hence, "to hold, possess," etc.] ("One possessing the estate" of a deceased person; hence) *An heir.*

**κλῆ-ρος**, **ρου**, m. ("That which is broken"; hence) *A lot*, as formed by a fragment of pottery, a broken twig, etc. [akin to Sans. root **CBH**, in pass. "to be broken"; cf. **κλάω**].

**κλη-τός**, **τή**, **τόν**, adj. [καλέ-ω, "to call," through a root **κλη**] *Called*;—in St. Matthew's Gospel used of those who are "called" of God.

**κλίν-η**, **ης**, f. [κλίν-ω, "to recline; to lie"] ("The reclining thing"; i. e. "that on which one reclines or lies"; hence) *A couch; a bed*, including the frame of it.

κλῖ-ναι, (f. κλῖνῶ), p. κέ-κλῖκα, 1. aor. ἐκλῖνα, v. a.: 1. *To bend, incline, bow*.—2. *To lay down, lay, recline* [akin to Sans. root  $\varsigma$ BI, "to lean"].

κλοπ-ή, ἡς, f. [for κλεπ-ή; fr. κλεπ, root of κλέπ-τω, "to steal"] *A stealing, theft*.

κοδράντ-ης, ου, m. [Gr. form of Lat. *quadrans, quadrant-*is**, "the fourth part" of anything; hence, "the fourth part of the Roman copper coin the *as*," originally worth much about the same as the Roman silver coin the *denarius*, i. e.  $8\frac{1}{2}d$ . English; hence, as *δηνάριον* is translated "a penny" in the English Version, so *κοδράντης*, the fourth part of the *as*, is translated] *A farthing*, though, as above shown, equal to something more than *2d*. English.

κοιλ-ία, ἰας, f. [κοῖλ-ος, "hollow"] ("The condition or quality of the *κοῖλος*"; hence, "hollowness"; hence) 1. *The hollow of the belly, the belly*.—2. *The womb*.

(κοι-μάω -μῶ, f. κοιμήσω, v. a.: 1. Act.: "To put, or lull, to sleep").—2. Pass.: κοιμάομαι -μῶμαι, p. κεκοίμημαι, 1. aor. ἐκοιμήθην, 1. fut. κοιμηθήσομαι: a. *To be put to sleep*.—b. *To fall asleep, to sleep*;—at xxvii. 52 used of the departed saints [akin to Sans.

root  $\varsigma$ I, "to lie down"; whence also κεῖμαι].

κοινῶς -ῶ, (f. κοινῶσω), 1. aor. ἐκοινῶσα, v. a. [κοιν-ός, "common": hence "defiled"] ("To make, or render, κοιν-ός"; hence) *To defile, pollute, render morally unclean*.

κοινῶ-νός, νοῦ, m. [lengthened fr. κοινο-νός; fr. κοινό-ω, "to make common" with another; hence, "to share"] ("A sharer"; hence) *A partner, comrade, companion, etc.*

κόκκ-ῖνος, ἰνη, ἴνον, adj. [κόκκ-ος, "the scarlet-oak"] ("Of, or belonging to, κόκκ-ος"; hence) *Scarlet*.

κόκκος, ου, m. *A grain of a herb, etc.*—N.B. This word is distinct from that from which κόκκινος is formed.

κόλαφ-ίζω, 1. aor. ἐκόλαφ-ῖσα, v. a. [κόλαφ-ος, "a buffet or cuff"] ("To give a κόλαφ-ος to" one; hence) *To buffet, cuff, etc.*

κόλλυβ-ιστής, ιστοῦ, m. [κόλλυβ-ος, "the rate of exchange"] ("One who makes, or fixes, the rate of exchange"; hence) *A money-changer*.

(κομῖζω, f. κομίσω and κομῖω, p. κεκομῖκα), 1. aor. ἐκόμῖσα, v. a.: 1. *To carry, bring, etc.*—2. Mid.: κομίζομαι, f. κομίσομαι and κομῖομαι, 1. aor. ἐκομίσάμην, *To get, or receive, back for one's*

self, etc.; to recover a sum of money, etc.

κοῦν-ᾶω -ᾶ, p. pass. κεκοῦν-ᾶμαι, v. a. [κοῦν-α, "plaster, stucco"] To plaster, or stucco, over.

κον-ι-ορ-τός, τοῦ, m. [κόν-ις, "dust"; (ι) connecting vowel; ὀρ-νῦμι, "to raise, stir up," etc.] ("Dust raised or stirred up"; hence) Dust which has settled on, or adhered to, a person while walking.

(κοπ-ᾶζω, f. κοπάσω, p. κεκοπάκα), 1. aor. ἐκοπάσα, v. n. [κόπ-ος, "toil and trouble"; hence, "weariness"] ("To suffer κόπος"; hence, "to grow tired or weary"; hence) Of the wind: To spend its force; to lull, abate, cease.

κοπ-ιάω -ιῶ, f. κοπιᾶσω, p. κεκοπιᾶκα, 1. aor. ἐκοπιᾶσα, v. n. [κόπ-ος, "toil"] ("To be in a state of κόπος"; hence) To toil, labour, etc.;—at vi. 28 κοπίῃ (sing.) has for its Subject the neut. nom. plur. κρίνα.

κόπ-ος, ου, m. [κόπ-τω, "to beat"] ("A beating"; hence, "suffering"; hence) Toil and trouble.

(κόπ-τω), imperf. ἔκοπτον, (f. κόψω, p. κέκοφα), v. a. [root κοπ] ("To beat, strike"; hence, with accessory notion of removal, etc.) 1. To cut down or off.—2. Mid.: κόπ-

τομαι, f. κόψομαι, 1. aor. ἐκοψάμην, To beat, or strike, one's self, etc.; to beat, or strike, one's head, or breast, through grief.

κορ-ᾱσίον, ᾱσίον, n. dim. [κόρ-η, "a maiden"] A little, or young, maiden; a damsel.

\*κορβαῖς, οὔ, m.: 1. A gift, or offering, for the service of God.—2. The treasury of the temple at Jerusalem; xxvii. 6.

κοσμ-έω -ῶ, f. κοσμήσω, p. κεκόσμηκα, 1. aor. ἐκόσμησα, v. a. [κόσμ-ος, "an ornament"] ("To provide with κόσμος"; hence) To ornament, adorn, deck.—Pass.: κοσμέομαι -οῦμαι, p. κεκόσμημαι, 1. aor. ἐκοσμήθην, 1. fut. κοσμηθήσομαι.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) The world, the universe.

κουστωδία, ἰας, f. [Gr. form of Latin custōdīa] A guard of soldiers.

κόφινος, ου, m. A basket.

κραῖζω, f. κέκραζομαι and κράζω, p. κέκραγα, 1. aor. ἔκραξα, v. n. To cry out, call out aloud [prob. akin to Sans. root कृञ्, "to cry out"].

κράνιον, ου, n. A skull [akin to κράα, and Sans. cīras, "a head"].

κράσπεδον, ου, n. The hem or border of a garment.

κράτ-έω -ῶ, f. κρήσω, p.

κεκράτηκα, 1. aor. ἐκράτησα, v. a. [κράτ-ος, "power"] ("To get into one's power"; hence) With Acc. or Gen.: *To take, or lay, hold of.*

κραυγ-ᾶν, f. κραυγᾶσω, 1. aor. ἐκραύγασα, v. n. [κραυγ-ή, "a crying out"] *To cry out.*

κραυγ-ή, ἡς, f. [strengthened fr. κραυγ-ή, fr. κρᾶζω (= κράγ-σω), "to cry out," through root κραγ] *A crying out; a shouting, shout, etc.*

κρεμ-άννυμι (κρεμαννῦω, f. κρεμάσω), 1. aor. ἐκρέμασα, v. a. *To hang, hang up, suspend*;—at xxii. 40 in figurative force.—Pass.: (κρεμ-άννυμαι, perhaps only in shortened form) κρέμαμαι, 1. aor. ἐκρεμάσθην [prob. akin to Sans. root KRAM, "to go to"; and so in causative force, and with accessory notion of fixity, "to cause to go to a place, and to be there"].

κρεμασθή, 3. pers. sing. 1. aor. subj. pass. of κρεμάννυμι.

κρημν-ός, οὔ, m. [κρημν-ᾶω (= κρεμάννυμι), "to suspend"] ("That which is suspended"; hence, "an overhanging cliff or crag," as if suspended in the air"; hence) *A steep place; a cliff, etc.*

κρί-μα, μᾶτος, n. [κρί, root of κρίνω, "to judge"; also, "to condemn"] ("That which judges; that which condemns";

hence) 1. *Judgment.*—2. *Condemnation.*

κρίνον, ον, n. *A lily.*

κρί-νω, f. κρίνω, p. κέκρικα, 1. aor. ἐκρίνα, v. n. and a. ("To separate"; hence, "to pick out, choose"; hence) 1. Neut.: a. *To decide, determine.*—b. *To form a judgment or opinion.*—2. Act.: a. *To judge, bring to trial, try, etc.*—b. *To adjudge to punishment, to pass judgment or sentence upon, to condemn.*—Pass.: κρί-νομαι, p. κέκριμαι, 1. aor. ἐκρίθην, 1. fut. κριθήσομαι [akin to Sans. root KRĪ, "to pour out"].

κρί-σις, σεως, f. [κρί, root of κρίνω, "to judge"] ("A judging"; hence) *Judgment, trial*;—at x. 15, etc., of the last judgment.

κρί-τής, τοῦ, m. [id.] *A judge.*

κρούω, (f. κρούσω, p. κέκρουκα), 1. aor. ἔκρουσα, v. a. *To beat, strike, etc.*:—κρούειν τὴν θύραν, or simply κρούειν, (to beat the door, i. e.) *to knock at the door* on the outside for the purpose of gaining admission into the house.

κρύβῃναι, 2. aor. inf. pass. of κρύπτω.

κρυπτ-ός, ἡ, όν, adj. [κρύπτ-ω, "to hide"] *Hidden, concealed, secret.*—Adverbial

expression : *εν τῷ κρυπτῷ, In secret, secretly.*

(κρύπτω, f. κρύψω, p. κρύψα), 1. aor. ἐκρύψα, v. a. *To hide, conceal.*—Pass. : (κρύπτομαι), p. κέκρυμαι, (1. aor. ἐκρύφθην, 1. f. κρυφθῆσομαι), 2. aor. ἐκρύβην.

κτάομαι -ῶμαι, f. κτήσομαι, 1. aor. ἐκτησάμην, p. pass. in mid. force κέκτημαι, v. mid. : 1. In pres., imperf., fut., and 1. aor. : *To acquire, get, etc.*—2. In perfect tenses : *To have acquired, i. e. to possess* [akin to Sans. root *ḴSHI*, “to possess”].

κτη-μα, μάτος, n. [κτη, a root of κτάομαι, “to acquire”] (“That which has been acquired, or is possessed”; hence) Plur. : *Possessions, wealth, property.*

κτησησθε, 2. pers. plur. 1. aor. subj. of κτάομαι.

κυλλός, ή, όν, adj. *Crippled, halt, with the legs bent outwards.*—As Subst. : κυλλός, ού, m. *A lame person, a cripple.*

κύ-μα, μάτος, n. (“A swollen thing”; hence) *A wave or billow* [κύ-ω].

κύμινον, ον, n. *Cummin.*

κύν-άριον, αρίου, n. dim. [κύων, κυν-ός, “a dog”] *A little dog.*

Κυρην-αῖος, αἰα, αῖον, adj. [Κυρήν-η, “Cyrēnē”; under the Romans a province of N.

Africa; also, called, from the time of the Ptolemies, Pentapolis] *Of, or belonging to, Cyrene.*—As Subst. : Κυρηναῖος, ον, m. *A man of Cyrene; a Cyrenian.*

κύρι-ος, ον, m. [κύρι-ος, “possessing supreme power”] (“One possessing supreme power”; hence) 1. Of men : *A lord, master, etc.*—2. With or without article : *THE LORD*; i. e. Christ.

κύων, κυνός, m. and f. : 1. *A dog.*—2. *A dog for a profane, or unholy, person* [akin to Sans. *çvan*, “a dog”; cf. Lat. *cānis*.]

κωλύω, (f. κωλύσω, p. κέκώλυκα), 1. aor. ἐκώλυσα, v. a. *To hinder, prevent.*—N.B. The *υ* is always long before a consonant; but is common before a vowel.

κωφ-ός, ή, όν, adj. [usually referred to κοπ, root of κόπτω, “to cut”; if so, for κοπ-ός] (“Cut, cut off”; hence, as a result, “blunted, blunt”; hence) 1. With reference to speech : *Dumb.*—As Subst. : κωφός, ού, m. *A dumb person*; ix. 33.—2. With reference to the hearing : *Deaf.*—As Subst. : κωφός, ού, m. *A deaf person*;—Plur. : *The deaf, i. e. deaf persons*; xi. 5.

λαθθεῖν, 2. aor. inf. of λαθάνω.

λάθ-ρα, adv. [λαθ, root of λαθάνω, "to lie hid"] *Secretly, in secret, in a secret or hidden manner.*

λάλ-έω -ῶ, f. ἀλλήσω, p. λελάληκα, 1. aor. ἐλάλησα, v. n. and a.: 1. Neut.: a. *To speak, to utter speech.*—b. *To talk, converse.*—2. Act.: a. *To speak, utter by speech, utter.*—b. *To speak of, tell, publish, etc.*—Pass.: λάλ-έομαι -οῦμαι, p. λελάλημαι, 1. aor. ἐλάληθην, 1. f. λαληθήσομαι [perhaps akin to LAD, "to use the tongue"].

λάλ-ιά, iās, f. [λαλ-έω, "to speak"] ("A speaking"; hence) *Speech.*

λα(μ)β-άνω, f. λήψομαι, p. ἔληφα, 2. aor. ἔλαβον, v. a.: 1. *To take.*—2. *To receive* [strengthened fr. root λαβ, akin to Sans. root LABH, "to obtain"].

\*λαμμά, adv. *For what, why, wherefore.*

λαμπ-άς, ādos, f. [λάμπ-ω, "to shine, be bright"] ("The shining, or bright, thing"; hence) *A torch.*

λάμπω, (f. λάμψω, p. λέλαμφα), 1. aor. ἔλαμψα, v. n. *To shine, glitter, gleam.*

λα(ν)θ-άνω, (f. λήσω and λήσομαι, p. λέληθα), 2. aor. ἔλαθον, v. n. *To escape notice; to be hid or concealed* [strengthened fr. root λαθ, akin to Sans. root BAH (or-

ginally BAH), "to leave, quit"].

λαός, οὔ, m. *The people.*

λατρ-εύω, f. λατρεύσω, 1. aor. ἐλάτρευσα, v. n. [λάτρ-ις, "a hired servant"] ("To be a λατρης"; hence) With Dat. of person: *To serve.*

λεγεών, ōnos, m. [Gr. form of Lat. *legio*, *legiōn-is*, "a legion" of Roman soldiers, consisting of ten cohorts of infantry, and a squadron of three hundred cavalry;—in all about six thousand men, though the numbers varied from time to time] *Legion*;—at xxvi. 53 applied to the angels as forming God's host.

λέγω, imperf. ἔλεγον, (f. λέξω, p. λέλεχα), v. n. and a.: 1. Neut.: a. *To speak, open one's mouth in speech.*—b. With Dat. of person: *To say to.*—2. Act.: a. *To say*;—mostly with clause as Object. —b. *To tell.*—c. *To speak, utter.*—d. *To say, bid, enjoin.*—e. *To call by name; to call for or upon.*—f.: (a) With double Acc.: *To call one that which is denoted by the second Acc.*:—τί με λέγεις ἀγαθόν, *why callest thou me good?*—(b) In pass. with a nom.: *To be called something*:—ὁ λεγόμενος Ἰούδας, *he who was called (i. e. had the name of) Judas*, xxvi. 14. —g. *To tell, mention, speak of or*

*about*.—Pass.: λέγομαι (p. λέλεγμαι, 1. aor. ἐλέχθην, 1. f. λεχθήσομαι).

λελυμένος, η, ον, P. perf. pass. of λύω.

λέπρα, ας; see λεπρός.

1. λεπρός, ρά, ρόν, adj. [λέπ-ος, "a scale" on the body] ("Pertaining to λέπος"; hence, "scaly"; hence) *Leprous*, in reference to the scales produced by disease. — As Subst.: a. λεπρός, οῦ, m. *A leprous person, a leper*.—b. λέπρα, ας, f. *Leprosy*, as being a disease which produces scales on the skin.

2. λεπρός, οῦ; see 1. λεπρός.

λευκός, ή, όν, adj. ("Shining, bright, brilliant"; hence) *White* [akin to Sans. root BUOH, "to shine"].

ληνός, οῦ, m. *A wine-press, wine-vat*.

λησ-τής, τοῦ, m. [for ληισ-τής = ληιδ-τής; fr. ληίζομαι (= ληιδ-σομαι), "to plunder"] ("One who plunders"; hence) *A robber, a thief*.

λήψομαι, fut. ind. of λαμβάνω.

λίαν, adv. *Very, exceedingly*.

λίβανος, ου, f. *Frankincense*.—N.B. When this word is masc., it means "the frankincense-tree."

λίθ-ο-βολ-έω -ω, 1. aor. ἐλίθοβόλησα, v. a. [for λιθ-ο-βάλλ-έω; fr. λίθ-ος, "a stone";

(ο) connecting vowel; βαλ, a root of βάλλω, "to throw"] *To throw, or cast, stones at; to pelt with stones; to stone*.

λίθος, ου, m. *A stone*.

(λικμ-άω -ω), f. λικμήσω, v. a. [λικμ-ός, "a winnowing-fan"; i. e. a broad basket in which the newly threshed corn was placed and then thrown towards the wind in order that the chaff might be blown away from the grain] ("To use a λικμός to"; hence, "to separate the grain from the chaff, to winnow"; hence, "to scatter like chaff"; hence, in Gr. Test., with accessory notion of destruction) *To crush and (then) scatter like the chaff*.

λίμós, οῦ, m.: 1. *Hunger*.—2. *Famine*.

λίον, ου, n. *Flax*.

λόγ-ος, ου, m. [for λέγ-ος; fr. λέγ-ω, "to say or speak"] ("That which is said or spoken"; hence) 1. *A saying, report, account, story, tale*.—2. *Speech, discourse, word* (plur. words, conversation, etc.).—3.: a. *A word*.—b. *Word*, i. e. doctrine which is declared by teaching, etc.—4. As being the subject of talk or conversation: *A thing, matter*.—5. *Command, order, precept*, as something declared by speaking.—6. *An account of a thing, etc.*; xii. 36.—7. *A reckoning*; xxv. 19.

λοιμός, οὐ, m. *A plague, pestilence.*

λ(ο)ιπ-ός, ή, όν, adj. [strengthened fr. λιπ, root of λείπω, "to leave"] 1. *Left, remaining, out of a number:—οί λοιποί, those who are, etc., left; the rest.*—2. Of time: *Remaining, remainder of;—at xxvi. 45 τὸ λοιπόν* is an adverbial expression = *henceforward*; i. e. without being again awake for a time.

λύκ-ος, ου, m. *A wolf* [acc. to some, akin to Sans. root LUP, "to destroy," and so, "the destroyer"; acc. to others, akin to Sans. *vrīka*, "a wolf"; fr. root VREACH, "to tear," and so "the tearer"; cf. Lat. *lup-us*].

λύπ-έω -ῶ, (f. λυπήσω), p. λελύπηκα, 1. aor. ἐλύπησα, v. a. [λύπ-η, "grief"] 1. Act.: *To cause grief to one; to grieve.*—2. Pass.: λυπ-έομαι -οῦμαι, p. λελύπημαι, 1. aor. ἐλύπηθην, 1. f. λυπηθήσομαι, *To be grieved; to sorrow, etc.*

λύ-τρον, τρου, n. [λύ-ω, "to pay"] ("That which is paid"; hence) *A ransom.*

λυχν-ία, ίας, f. [λύχν-ος, "a lamp or light"] ("A thing pertaining to λύχνος"; hence) *A lamp-stand* (translated in the English Version "a candlestick").

λύχ-νος, νου, m. ("The

shining thing"; hence) *A lamp, a light* [akin to Sans. root BUCH, "to shine"; cf. *λευκός*].

λύ-ω, f. λῦσω, p. λέλῳκα, 1. aor. ἐλύσα, v. a.: 1. *To loosen, loose, unfasten.*—2. *To break, destroy, whether literally or figuratively.*—3. Of a commandment, etc.: *To break, violate.*—Pass.: λύ-ομαι, p. λέλῳμαι, 1. aor. ἐλύθην, 1. f. λυθήσομαι [akin to Sans. root LŪ, "to cut"].

\*Μαγδάλá, n. indecl. *Magdala*; see Μαγδαληνή.

Μαγδαλ-ηνή, ηνήs, f. adj. [Μαγδάλ-á, "Magdala" (now "the village of Mejdél"); a fortified town of Galilee, at the S.E. corner of the Lake of Gennesaret] *Of, or belonging to, Magdala.*—As Subst., with art.: *The woman of Magdala, the Magdalene.*

μάγ-ος, ου, m. ("A Magus, or Magian," one of the Median tribe of the Μάγοι"; hence, in an especial force) *A priest, or wise man, of the Magi, who interpreted dreams.*

μάθετε, 2. pers. plur. 2. aor. imperat. of μαθηάνω.

μάθητευθείς, εῖσα, έν, P. 1. aor. pass. of μάθητέω.

(μαθητ-εύω), 1. aor. ἐμάθητευσα, v. n. and a. [μαθητ-ής, "a disciple"] 1. Neut.: With Dat.: *To be a disciple to or*



of; xvii. 57.—2. Act: a. *To make a disciple or disciples of; to teach, instruct, etc.*; xxviii. 19.—b. Pass.: 1. aor. ἐμαθήτευθην, *To be instructed, etc.*; xiii. 52.

μαθ-ητής, ητοῦ, m. [μανθάνω, "to learn"; through root μαθ] ("A learner"; hence) *A disciple*; esp. a disciple of Christ.

μακάριος, α, ον, also ος, ον, adj. *Blessed, happy.*

μακράν; see μακρός.

μακρ-όθεν, adv. [μακρ-ός, "long"; hence, "far"] *From afar*;—often preceded by ἀπό; see ἀπό, no. 11.

μακροθύμ-έω -ῶ, 1. aor. ἐμακροθύμησα, v. n. [μακρόθυμ-ος, "long-suffering, patient"] With ἐπί and Dat. of person: *To be long-suffering, or forbearing, towards; to be patient with.*

μακροθύμησον, 1. aor. imperat. of μακροθύμέω.

μακ-ρός, ρά, ρόν, adj.: 1. *Long*, whether in space or time.—Adverbial expression: Acc. neut. plur.: μακρά, *Long, to great length*.—2. *Far, far off, distant*.—Adverbial expression: Acc. fem. sing.: μακράν, *A long way, far, far off* [akin to Sans. root MAH, originally MAGH, "to be great"].

μαλάκ-ια, ιας, f. [μαλάκ-ός, "soft"] ("The state, or quality, of the μαλάκός"; hence,

"softness"; hence) *Weakli-ness, sickness, disease.*

μαλάκος, ή, όν, adj. Of garments: *Soft to the touch; delicate, fine, etc.*;—at xi. 8 supply ἱμάτια with μαλάκά.

μᾶλ-λον, comp. adv. [fr. Pos. μάλ-α, "very, exceedingly"]

1. *More, in a higher degree*.—2. *Rather, in preference, etc.* [acc. to some akin to Sans. var-as, "remarkable"; acc. to others akin to Sans. root MAH; see μακρός].

\*μαμωνᾶς, ᾱ, m. ("Riches") *Mamon or Mammon*; i. e. *wealth, riches*;—in Gr. Test. used always in bad sense.

\*Μανασσῆς, οὔ, (Acc. Μανασσῆ, i. 10) m. ("Causing to forget") *Manasses, or Manasseh*, son of Hezekiah, king of Judah, who ascended the throne about B.C. 699; 2 Kings xxi. 1 sqq. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

μανθάνω, (f. μαθήσω and μαθήσομαι), p. μεμάθηκα, 2. aor. ἐμάθον, v. a. *To learn* [strengthened fr. root μαθ, akin to Sans. root MATH, "to churn"; hence, "to agitate" in the mind].

μαργαρίτης, ου, m. *A pearl.*

\*Μάρια, ας, f. ("Rebellion") *Mary*: 1. The mother of Jesus.—2. The sister of no. 1 (see John xix. 25), the wife of Clēōpas (otherwise Clōpas and

Clēōpas), and the mother of James the Less and Josēs.—3. The Magdalene; see *Μαγδαληνή*.—4. The sister of Martha and Lazarus.

*μαρτύρ-έω -ῶ*, f. *μαρτύρῃσω*, p. *μεμαρτύρηκα*, v. n. [*μάρτυς*, *μάρτυρ-ος*, "a witness"] ("To be a *μάρτυς*"; hence) *To witness, to bear witness or testimony.*

*μαρτύρ-ιον, ιου*, n. [id.] ("A thing pertaining to a *μάρτυς*"; hence) *Testimony in general, proof.*

*μάρ-τυς*, *τύπος*, m. ("One who remembers"; hence) *A witness, as one who relates what he remembers* [akin to Sans. root SMRI, "to remember"].

*μαστιγ-ῶω -ῶ*, f. *μαστιγῶσω*, 1. aor. *ἐμαστιγῶσα*, v. a. [*μάστιξ*, *μάστιγ-ος*, "a scourge"] *To scourge with rods, etc.*

*μάστιξ*, *ἴγος*, m. ("A scourge" as an instrument of punishment; hence) *A plague, sickness, etc., as a cause of pain, etc., to the body.*

*μάτην*, adv. *In vain, fruitlessly, to no purpose* [akin to *μάτην*, "a fault"].

\**Ματθαῖος, ου*, m. ("Gift of Jehovah") *Matthew*, named also Levi, the son of Alphæus, one of the twelve Apostles. Before his call to be a follower of Jesus, he was a Publican, or collector of public taxes.

\**Ματθάν*, m. indecl. *Matthan*; son of Eleazar, and an ancestor of Joseph the husband of the Virgin Mary; i. 15.

*μάχ-αιρα*, *αίρα*, f. *A sabre or sword* [like *μάχ-ομαι*, "to fight"; akin to Sans. *makh-a*, "a warrior"; and so "the thing for fighting," or "the warrior's weapon"].

*μεγάλ-υνω*, v. a. [*μέγας*, *μεγάλ-ου*, "great"] ("To make *μέγας*"; hence) *To make great or large; to enlarge.*

*μέγ-ας*, *ἄλη*, a, adj.: 1. Of size: *Great, large*.—2. Of a voice, sound, etc.: *Great, mighty, loud*.—3. Of degree: *Great, vast, mighty*.—4. Of number: *Great, large, numerous*.—5. Of rank, authority, etc.: *Great, powerful, mighty, exalted*.—6. Of importance, etc.: *Great, important, etc.*

Comp.: *μείζων*; (Sup.: *μέγιστος*) [from same root as *μακ-ρός*; see *μακρός*].

*μεθύ-ω* (found only in pres. and imperf. and pres. part.), v. n. [*μέθυ* (found only in nom. and acc.), "wine"] ("To have *μέθυ*"; hence, as a result of taking too much of it) *To be drunken, or intoxicated, with wine.*

*μείζων, ου*, comp. adj.; see *μέγας* at end.

*μείνῃτε*, 2. pers. plur. 1. aor. imperat. of *μένω*.

**μέλας, μέλαινα, μέλαν**, adj. *Black* [akin to Sans. *māla*, "dirty"].

**μέλει**; see **μέλω**.

**μέλι**, ἴτος, n. *Honey*.

**μέλλω**, imperf. **ἐμελλον** and **ἡμελλον**, f. **μελλήσω**, (1. aor. **ἐμέλλησα**), v. n.: 1. With Inf.: *To be about to do, etc., or on the point of doing, etc.*; sometimes to be rendered by the English sign "*will*."—2. P. pres.: Of time: *About to be, future*.

**μέλος, εος ους** (mostly plur.), n. *A limb, member*.

(**μέλω**, f. **μελήσω**, p. **μεμέληκα**, 1. aor. **ἐμέλησα**; v. n. *To be an object of care or interest*.

—In Greek authors generally, and always in Gr. Test.) Impers.: **μέλει**, etc., with Dat.: *It is, or there is, an object of care, etc., to one; it is, or there is, a care to one*;—at xxii. 16 **μέλει** contains its Subject within its own meaning: viz. **μέλημα**.

**μέν**, conj. *Indeed, on the one hand*:—**μέν** . . . **δέ**, *on the one hand . . . on the other hand*.

**μένω**, f. **μενῶ**, (p. **μεμένηκα**), 1. aor. **ἔμεινα**, v. n. *To wait, remain*.

(**μερ-ίζω**, f. **μεριῶ**), 1. aor. **ἐμέρισα**, v. a. [**μέρ-ος**, "a part"] *To part, divide*.—Pass.: **μεριζομαι**, p. **μεμέρισμαι**, 1. aor. **ἐμερίσθην**, (1. fut. **μερισθήσομαι**).

*St. Matt.*

**μέρ-ιμνα, ἰμνης**, f. ("A remembering" with grief or sorrow; hence) *Care, anxiety, solicitude* [akin to Sans. root **SMRI**, "to remember"; the causative form of which, **smār-aya**, means "to cause to remember with grief"].

**μεριμν-άω -ῶ**, f. **μεριμνήσω**, (p. **μεμερίμνηκα**), 1. aor. **ἐμερίμνησα**, v. n. [**μέριμν-α**, "care"] ("To have **μέριμνα**"; hence) *To be careful or anxious*.

**μεριμνήσητε**, 2. pers. plur. 1. aor. subj. of **μεριμνάω**.

**μέρ-ος, εος ους**, n. [**μερ**, root of obsol. **μείρω**, "to portion out"] ("That which is portioned out"; hence) 1. *A part*.—2. *A share, portion*.

**μέσον, ου**; see **μέσος**.

**μέσ-ος, η, ον**, adj. *Middle*.—As Subst.: **μέσον, ου**, n. *The middle, the midst* [akin to Sans. *madh-yas*, "middle"; cf., also, Lat. *med-ius*].

**μεστός, ή, όν**, adj. With Gen.: *Full of, filled with*.

**μετά** (before a soft vowel **μετ'**, before an aspirated vowel **μεθ'**), prep. gov. gen. and acc.: 1. With Gen.: a. *With, together with*.—b. *In the midst of, amid*.—2. With Acc.: *After*.

**μετᾱ-βαίνω**, f. **μετᾱ-βήσομαι**, p. **μετᾱ-βέβηκα**, 2. aor. **μετέβην**, v. n. [**μετά**, denoting "change"; **βαίνω**, "to go"] 1. *To go, or pass, from one*

P

place to another.—2. *To go away, depart.*

μεταβάς, ἄσα, ἀν, P. 2. aor. of μεταβαίνω.

μεταβῆ, 3. pers. sing. 2. aor. subj. of μεταβαίνω.

(μετ-αἶρω), 1. aor. μετ-ῆρα, v. n. [μετ-α, denoting "change"; αἶρω, "to lift up"] ("To lift up and change the place of or remove"; hence, in reflexive force, "to lift and remove one's self"; hence) *To depart, go away.*

μεταμελήθεις, εἶσα, ἐν, P. 1. aor. of μεταμέλομαι.

μετᾱ-μέλομαι, f. (μετᾱ-μελήσομαι and) μετᾱ-μεληθήσομαι, (p. μετᾱ-μεμέλημαι), 1. aor. μετ-εμελήθην, v. mid. [μετά, denoting "change"; μέλομαι, "to have a care"] ("To have a change of care" about a matter; hence) *To change one's mind* respecting the nature of something wrong; *to repent* of what is bad, etc.

(μετᾱ-μορφώ -μορφῶ, v. a. [μετά, denoting "change"; μορφώ, "to form"]) *To transform, transfigure*;—at xvii. 2 of the transfiguration of Christ; i. e. of his being arrayed on the mount with heavenly glory.—Pass.: μετᾱ-μορφόομαι -μορφοῦμαι, 1. aor. μετεμορφώθην.

μετᾱ-νοέω -νοῶ, f. μετᾱ-νοήσω, 1. aor. μετ-ενόησα, v. n. [μετά, denoting "change";

νοέω, "to think"] ("To think differently, have a change of mind"; hence, with accessory notion of sorrow) *To repent.*

μετανο-ια (quadrisyll.), ἰας, f. [μετανο-έω, "to repent"] *A repenting, repentance.*

μεταξύ, adv. *Between*;—in St. Matthew folld. by Gen. each time it occurs.

μετέβην, 2. aor. ind. of μεταβαίνω.

μετεμελήθην, 1. aor. ind. of μεταμέλομαι.

μετήρα, 1. aor. ind. of μεταίρω.

μετοικε-σῖα, σῖας, f. [μετοικέ-ω, "to change one's abode, to remove"] ("A changing one's abode, a removal"; hence, of a conquered people) *Captivity; exile.*—The captivity spoken of at i. 11 is that which commenced B.C. 598, when Jehoiakim (called by St. Matthew Jechonias), the nobles, the soldiers and artificers were carried away by Nebuchadnezzar to Babylon: "none remained save the poorest sort of the people of the land"; see 2 Kings xxiv. 10 sqq.

μετρ-έω -ῶ, (f. μετρήσω), 1. aor. ἐμέτρησα, v. a. [μέτρ-ον, "a measure"] 1. *To measure, measure out*;—at vii. 2 without nearer Object.—2. Impers. Pass.: 1. fut.: μετρηθήσεται, *It shall be measured.*

μέ-τρον, *τρον*, n. ("That which does the measuring"; hence) *A measure* [akin to Sans. root *मλ*, "to measure"].

μέχρι, adv. Of time: With Gen.: *Until*.

μή, adv. and conj.: 1. Adv.: a. *Not*, as conveying a negative impression.—b. In combinations: (a) *εἰ μή*, *If not*; i. e. *except*.—(b) *οὐ μή*, *Not by any means, by no means*.—c. In prohibitions: (a) With Imperat. forbids what is occurring or being done.—(b) With Subj. forbids generally, or something not yet begun.—d. When used in questions a negative reply is expected, and *μή* is not rendered into English; cf. *μήτι*.—2. Conj.: a. *That not*.—b. *Lest*.

μη-δέ, conj. and adv. [*μή*, "not"; *δέ*, "and"] 1. Conj.: *And not, nor*:—*μή . . . μηδέ*, *not . . . nor*:—*μηδέ . . . μηδέ*, *neither . . . nor*.—2. Adv.: *Not*.

μηδ-είς, *μηδε-μία*, *μηδ-έν*, num. adj. [*μηδ-έ*, "not even"; *είς*, "one"] *Not even one, not one, none*.—As Subst.: a. *μηδείς*, *ενός*, m. *No one, nobody*;—b. *μηδέν*, *ενός*, n. *Nothing*.

μηκ-έτι, adv. [*μή*, "not"; *έτι*, "any more"] *Not any more, no more, no longer*.

μή-ποτε, adv. and conj. [*μή*, "that not, lest"; *ποτε*,

"at any time"] 1. Adv.: ("That not at any time"; hence) *That at no time, that never*.—2. Conj.: *Lest at any time, lest ever, lest perchance*;—at xxv. 9 *μήποτε οὐκ ἀρκέσῃ* is an elliptical passage, the ellipse having to be supplied from the request *δοτε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν*, made in verse 8. Here, therefore, supply *οὐ δυνάμεθα ὑμῖν δοῦναι ἐκ τοῦ ἐλαίου ἡμῶν*.

μή-τε, adv. [*μή*, "not"; *τε*, "and"] *And not, nor*:—*μήτε . . . μήτε*, *neither . . . nor*.

μή-τηρ, *τέρος*, contr *τρός*, f. *A mother* [akin to Sans. *mā-tri*, fr. root *मλ*, in meaning of "to produce"; and so, "a producer"; cf. Lat. *mā-ter*].

μή-τι, adv. [adverbial neut. of *μήτις*, "that no one, that nothing"] In questions to which a negative answer is expected, much about equivalent to a negative statement which the speaker challenges the persons, *etc.*, addressed, to deny, if they can:—*μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν*; *do men gather a cluster of grapes from thorns?* i. e. *they do not, etc., do they?* vii. 16; cf., also, xii. 23; xxvi. 22, 25.

μικρός, *ά, όν*, adj.: 1. Of size: a. *Little*.—b. Comp.: As a modified superlative: *Least*; xiii. 32.—2.: a. Of

rank, importance: *Little*.—As Subst.: μικροί, ὧν, m. plur. *Little ones*; a term employed by Jesus at x. 42 to denote his disciples.—b. As a modified superlative: *Least*; xi. 11.—3. Of time: *Little, short, brief*;—at xxvi. 73 with μικρόν supply χρόνον, *after a little while or a short interval*.—4. Of space or distance: *Little, short*;—adverbial neut. μικρόν, *a little*; i. e. *for a short distance*; xxvi. 39. ~~Comp.~~ Comp.: μικρότερος; (Sup.: μικρότατος).

μῖλλον, οὐ, n. [= Lat. mille or milliarium] *A Roman mile*.

μι-μνή-σκομαι, (f. μνήσομαι), p. μέμνημαι, 1. aor. ἐμνήσθην, v. mid. *To call to mind, remember*;—at xxvi. 75 fold. by Gen. as Object [akin to Sans. root MNĀ, “to remember”].

μῖσ-έω -ῶ, f. μῖσήσω, p. μεμῖσηκα, 1. aor. ἐμίσησα, v. a. [μῖσ-ος, “hatred”] (“To have μῖσος of or towards”; hence) *To hate*.—Pass.: μῖσ-έομαι -οῦμαι, p. μεμῖσθαι, (1. aor. ἐμίσηθην, 1. f. μῖσηθήσομαι).

μισθός, οὗ, m. (“Wages, pay”; hence, with accessory notion of giving) *Reward, recompense*.

(μισθ-όω -ῶ, f. μισθώσω, p. μεμισθώκα, v. a. [μισθ-ός, “hire”] 1. *To let out for hire*).—2. Mid.: (μισθ-όομαι,

-οῦμαι, f. μισθώσομαι), 1. aor. ἐμισθώσαμην, *To hire for one's self, etc.*—N.B. In the Gr. Test. the word occurs only at Matt. xx. 1; 7, and each time in 1. aor. mid.

μνη-μαῖον, μέλου, n. [μνη, root of μι-μνή-σκω, “to remind”] (“That which reminds”; hence) *A tomb, monument*, as a memorial of the dead; cf. Lat. mōn-ūmentum, fr. mōn-eo.

μνημον-εύω, (f. μνημονεύσω, p. ἐμνημόνευκα), 1. aor. ἐμνημόνευσα, v. a. [μνήμων, μνήμων-ος, “mindful”] (“To be μνήμων”; hence) *To bear in mind, recollect, remember*.

μνημό-συνον, σύνου, n. [for μνημόν-συνον; fr. μνήμων, μνήμων-ος, (in act. force) “reminding”] (“The reminding thing”; hence) *A memorial, record, remembrance*.

μνησθῆς, 2. pers. sing. 1. aor. subj. of μιμνήσκομαι.

μόδιος, οὐ, m. [Gr. form of Lat. modius; a Roman dry measure equal to about “a peck” English] (“A modius or peck”; hence) *A measure or vessel containing the above quantity; a peck measure*; in the English Version translated *bushel*.

μοί, dat. sing. of ἐγώ.

μοιχ-ᾶλις, αἰδός, f. [μοιχ-ός, “an adulterer”] *An adulteress*.—As Adj.: *Adulterous*.

μοιχ-άομαι -ᾶμαι, v. mid. [id.] ("To be a *μοιχός*"; hence) *To commit adultery.*

μοιχε-ῖα (trisyll.), *ias*, f. [μοιχε-ύω (trisyll.), "to commit adultery"] ("A committing adultery"; hence) *As the act: Adultery.*

μοιχ-εύω, f. μοιχεύσω, 1. aor. ἐμοίχευσα, v. n. [μοιχ-ός, "an adulterer"] *To be an adulterer, to commit adultery.*

μόνον, adv. [adverbial neut. of *μόνος*, "only"] *Only.*

μόνος, η, ον, adj. *Only, alone.*

μεν-όφθαλμ-ος, ον, adj. [μόν-ος, "only"; ὁφθαλμ-ός, "an eye"] *Having an only eye, having only one eye.*

μοῦ, gen. sing. of ἐγώ.

μύλ-ος, ου, m. [μύλ-η, "a mill"] ("A thing—here, stone—pertaining to a mill"; hence) *A mill-stone.*

μυλ-ών, ὄνος, m. [μύλ-ος, "a mill-stone"] ("That which has a μύλος"; hence) *A mill.*

μύριοι, αι, α, num. adj. plur. *Ten thousand.*

μῦρον, ου, n. *An unguent, sweet ointment, of any kind.*

μυστήρ-ιον, ἱου, n. [absol. μυστήρ = μύστης, "one initiated"] ("That which belongs to a μυστήρ"; hence) *A secret doctrine; a secret, mystery.*

(μωρ-αίνω, f. μωράνω), 1. aor. ἐμώρανα, v. a. [μωρ-ός, "foolish"] ("To make *μωρός*";

hence) 1. Act.: *To make foolish.*—2. Pass.: (μωρ-αίνομαι, p. μεμώραμμαι and μεμώρημαι), 1. aor. ἐμωράνθη (1. fut. μωρανθήσομαι), ("To be made foolish"; hence) *Of salt: To become insipid, lose savour.*

μωρανθή, 3. pers. sing. 1. aor. subj. pass. of μωραίνω.

μωρός, ὁ, ὄν, adj. *Foolish.*

\*Μωσῆς, ἑως, m. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses*; the great law-giver of the Jews.

\*Ναασσών, m. indecl. *Naasson*; son of Aminadab, and an ancestor of Joseph the husband of the Virgin Mary; i. 4.

Ναζαρέτ, f. indecl. *Nazareth* (now *En-Názirah*); a city of Galilee.

Ναζωρ-αῖος, αῖα, αῖον, adj. [for *Ναζαρ-αῖος*; fr. *Ναζάρ-α*, another form of *Ναζαρέτ*; see *Ναζαρέτ*] *Of, or belonging to, Nazara or Nazareth; Nazarene.*—As Subst.: *Ναζωραῖος, ου, m. A man of Nazara or Nazareth; a Nazarene.*

ναί, a particle used in strong affirmations. *Yes, even so, verily.*

ναί-ός, οὔ, m. [for *ναί-ός*; fr. *ναί-ω*, in act. force, "to dwell in"] ("That which is dwelt in"; hence, "a dwelling-place,

nhode"; but in use restricted to a dwelling for a god; hence)  
 1. *A temple*.—2.: a. *The temple at Jerusalem*.—b. *The inner temple at Jerusalem, i. e. the Holy of Holies; xxvii. 51.*

νεανί-σκος, σκου, m. (dim., only in form) [*νεανί-ας*, "a youth"] *A youth, young man.*

νεκ-ρός, ρού, m.: 1.: a. Sing.: *One dead, a dead person*.—b. Plur. (so mostly): *The dead*.—2. *A dead body, a corpse* [akin to Sans. root *NAÇ*, "to perish"; in part. perf. pass. "dead"].

νέ-ος (i. e. νέ-ος), α, ον, adj. *New* [akin to Sans. *nav-a*, "new"; cf. Lat. *novus*].

νέο-της, τητος, f. [*νέος*, (un-contr. gen.) *νέο-ος*, "new"; hence, "young"] ("The state, or condition, of the *νέος*"; hence) *Youth, early years.*

νεφ-έλη, έλης, f. ("A thing pertaining to the sky or atmosphere"; hence) *A cloud* [akin to Sans. *nabh-as*, "the sky, the atmosphere"].

\*Νεφθαλίμ, m. indecl. ("My wrestling") *Nephtalim* or *Nephtali*, (the sixth son of the patriarch Jacob; hence) *the tribe of Nephtalim.*

νή-θω (another form of *νέ-ω*, f. *νήσω*), v. n. *To spin* [akin to Sans. root *NAH*, "to bind"].

(νήπ-ιος, ια, ιον, also, ιες,

ιος), adj. [for *νη-έπ-ιος*; fr. *νη* (an inseparable prefix), "not"; *έπ-ος*, "a word"] ("Pertaining to not a word"; hence, "not speaking."—As Subst.:) *νήπιος, ου, m.* ("One not speaking"; hence) *Infant, babe.*

νηστε-ία (trisyll.), ιας, f. [*νηστε-ω*, "to fast"] *Fasting.*  
*νήστεις*, contr. masc. acc. plur. of *νήστis*.

νηστ-εύω, f. *νηστεύσω*, 1. aor. *ένηστεύσα*, v. n. [*νήστ-ις*, "not eating, fasting"] ("To be in a state of *νήστis*"; hence) *Not to eat, to fast.*

νήστ-ις, τιος or τειος, adj. [for *νή-εδ-τις*; fr. *νή*, "not"; *εδ-ω*, "to eat"] ("Not eating"; hence) *Without food, fasting.*

νικ-ος, εος ους, n. [*νικ-άω*, "to conquer"] *Conquest, victory.*

Νινευί-της, ιτου, m. [*Νινευί*, "Nineveh"] *A man of Nineveh, a Ninevite.*

νίπ-τω, (f. *νίψω*), 1. aor. *ένιψα*, v. a.: 1. Act.: *To cleanse by washing, to wash*.—2. Mid.: *νίπ-τομαι*, f. *νίψομαι*, 1. aor. *ένιψάμην*, *To cleanse by washing, to wash*, for one's self or on one's own part [prob. akin to Sans. root *NIJ*, "to cleanse"; cf. the earlier form of the word, *νί(ω)*].

*νίψαι*, 2. pers. sing. 1. aor. imperat. mid. of *νίπτω*; vi. 17.



**νο-έω -ᾶ**, (f. *νόησω*, p. *νέ-νόηκα*), 1. aor. *ἐνόησα*, v. n. [*νό-ος*, "the mind"] ("To use, etc., the mind"; hence) *To perceive, comprehend, understand*.

**νομ-ίζω**, (f. *νομίσω*, Attic *νομίζω*, p. *νενόμικα*), 1. aor. *ἐνόμισα*, v. a. [*νόμ-ος*, "a custom"] ("To hold, or own, as a custom"; hence, "to hold, own, or recognize, as"; hence) *Folld. by δτι: To hold, deem, consider, think, etc., that*.

(*νομ-ικός, ἰκῆ, ἰκόν*, adj. [*νόμ-ος*, "law"] ("Of, or pertaining to, νόμος"; hence, with especial reference to the Jews, "of, or pertaining to, the law" of Moses.—As Subst.:) *νομικός, οὔ*, m. ("One pertaining to the law of Moses"; i. e.) *A lawyer as one expounding, etc., the law*.

**νόμισμα, μάτος**, n. [for *νόμιδ-μα*; fr. *νομίζω* (= *νομίδ-σω*), "to use customarily"] ("That which is customarily used"; hence) *A current coin*:—*τὸ νόμισμα τοῦ κήνσου*, the current coin of the poll-tax, i. e. in which the poll-tax was paid; and so, *the tribute money as paid to the Romans*, xxii. 19; see *κῆνσος*.

**νόμ-ος, ου**, m. [for *νέμ-ος*; fr. *νέμ-ω*, "to assign, apportion"] ("That which is assigned or apportioned"; hence,

"a law, ordinance"; hence) *The Mosaic Law*.

**νόσος, ου**, f. *Sickness, disease*.

**νόσσω-ιον, ἱου**, n. dim. [contr. fr. *νεοσσω-ιον*; fr. *νεοσσω-ός*, "a young bird, a nestling"] *A little nestling*; of domestic fowls, *a little chicken*.

**νότος, ου**, m.: 1. *The South wind*.—2. *The South*.—3. *The South country, the South*; see *βασίλισσα*.

**νύμφη, ης**, f. *A bride, a young wife*.

**νυμφ-ίος, ἱου**, m. [*νύμφ-η*, "a bride"] ("One appertaining to a νύμφη"; hence) *A bridegroom, a husband*.

**νυμφ-ών, ὦνος**, m. [id.] ("A thing—here, room—having the νύμφη"; hence) *A bridal-chamber, bride-chamber*:—*οἱ τοῦ νυμφῶνος*, sons of the bride-chamber (called by the Greeks *νυμφ-αγωγοί*, leaders of the bride), i. e. friends or relatives who conducted the bride from her home to her husband's house.

**νῦν**, adv. *Now*:—*ἕως τοῦ νῦν*, until the present time [akin to Sans. *nu* or *nā*, "now"].

**νύξ, νυκτός**, f. *Night*:—*νυκτός, by night*, Gen. of time "when," ii. 14, etc.:—*τρεῖς ἡμέρας καὶ τρεῖς νύκτας*, during (or for) three days and three nights, Acc. of "Duration of

time," xii. 40 [akin to Sans. *niṣa*, "night"; *naktam*, "by night"].

(*νυστάζω*, f. *νυστάσω* and *νυστάξω*, 1. aor. *ἐνύστασα* and) *ἐνύσταξα*, v. n. *To nod* in sleep; *to nap, slumber* [akin to *νεύω*, "to nod"].

\**Nōs*, m. indecl. ("Rest" or "Comfort") *Noah*; son of Lamech. At xxiv. 37, 38 St. Matthew refers to the Deluge; for account of which see Gen. vi.—ix. The date of the Deluge is usually assigned to B.C. 2348.

*ξένος*, ov, m. ("A guest-friend," i. e. a person of some foreign state, with whom a man had a treaty of hospitality for himself and his descendants; hence, "a foreigner, stranger"; hence) *A stranger* in general.

(*ξηρ-αίνω*, f. *ξηράνω*), 1. aor. *ἐξήρανα*, v. a. [*ξηρ-ός*, "dry"] 1. Act.: *To dry, dry up*.—2. Pass.: *ξηρ-αίνομαι*, p. *ἐξήραμαι*, 1. aor. *ἐξηράνθην*, (1. f. *ξηρανθήσομαι*): *Of a tree, plant, etc.: To be dried up; to be withered, to wither away*.

*ξη-ρός*, ρά, ρόν, adj.: 1. *Dry*.—As Subst.: *ξηρά*, ἄς, f. *The dry land* as opp. to "the sea"; xxiii. 15.—2. *Dried up, withered*.

*ξύλον*, λον, n. [*ξύ-ω*, "to

scrape or plane"] ("That which is scraped or planed"; hence, "timber" for buildings; hence, "wood" in general; hence, as made of wood) *A staff, cudgel, etc.*

1. *ὁ, ἡ, τό*, definite article: 1. With Subst.: a. To point out (a) Some particular person or thing:—*τὰ ὄρη*, *the mountains*, i. e. those of Judæa, xxiv. 16.—(b) Some person or thing before mentioned:—*τοὺς ἄρτους*, xiv. 19, refers to *πέντε ἄρτους*, xiv. 17.—(c) What belongs, etc., to one:—*τοὺς μαθητάς*, *his disciples*, xiv. 22.—(d) The collected members of a class:—*οἱ ἄνθρωποι*, *men* in general, v. 16.—(e) The greater definiteness or individuality of something particularized by its own nature:—*ὁ ἥλιος*, *the sun*, xiii. 43, etc.; but at xiii. 6 *ἥλιος* alone.—(f) Some distinction in the nature, character, etc., of the word to which it is prefixed:—*Θεός*, *God*, i. e. the Supreme Being, the Deity: *ὁ Θεός*, *God*, i. e. the one or true God.—b. With Personal names of individuals the art. points out the person, (a) As the one just previously spoken of.—This distinction, however, does not always hold good in the Gr. Test., as may be seen most notably in St.

Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name.

—2. To denote the whole of a class:—a. Sing.: With attributive adj. folld. by subst.: *ὁ ἀγαθὸς ἄνθρωπος*, *the good man*, i. e. *every good man*, xii. 35.—

b. Plur.: With adj. used as subst.: *οἱ πτωχοί*, *the poor*, i. e. *all who are poor*, v. 3.—3.: a.

The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun:—*τὸ φαγεῖν*, xv. 20: *εἰς τὸ σταυρῶσαι*, xxvii. 31.

—b. The neut. art. gen. sing. is joined to an inf. mood to express the aim, otherwise termed "the final cause":—*τοῦ ἀπολέσαι*, *in order to destroy*, ii. 13: *τοῦ σπείρειν*, *in order to sow*, xiii. 3.—4. The

masc. or fem. art. with Gen. of the name of a person denotes the son, daughter, wife, brother, or mother of such person:—*Ἰάκωβος ὁ τοῦ Ἀλφάλου* (supply *υἱός*), *James the son of Alphaeus*, x. 3: *ἐκ τῆς τοῦ Οὐρίου* (supply *γυναικός*), *from the wife of Urias*, i. 6.

—5. With participles = Lat. *is*, *etc.*, *qui*, *he*, *etc.*, *who*, *etc.*:—*ὁ ποιῶν*, *he that doeth*, vii. 21: *οἱ βόσκοντες*, *they who fed* (or *were feeding*), viii. 33: *τὸ ρηθέν*, *that which was spoken*, i. 22.—6. With Adverbs the

art. forms, a. An adjectival expression:—*εἰς τοὺς κύκλῳ*

*ἀγροῦς*, *into the surrounding country*, vi. 36.—b. A complex noun:—*τὸ πέραν*, (*that which is beyond*, i. e.) *the other side*, viii. 18: *ἡ αὔριον*, *the morrow*, vi. 34: *οἱ ἐκεῖ*, *those who were there*, xxvi. 71.

—7. Masc. art. plur. with *σύν* and *Dat.*, *μετὰ* with *Gen.* or *περί* with *Acc.*, of the name of a person or of a pron. referring to a person, denotes that person's followers, *etc.*:—*οἱ μετ' αὐτοῦ*, *those with him*, i. e. *his followers or disciples*, xii. 3.—8. The neut.

art.: a. With dependent *Gen.* denotes *the thing*, *etc.*, *of*, or *pertaining to*, a person, *etc.*; e. g. *τὰ τοῦ Θεοῦ*, xvi. 23.—b.

Folld. by a prep. and its case denotes *the thing*, *etc.*, connected with that which such prep., *etc.*, points out:—*τὰ ἐκ τῆς οἰκίας*, *the things out of the house* (that are in it), xxiv. 17.—9. The neut. art. sing.

prefixed to a clause or sentence imparts to such clause, *etc.*, a substantival power, and renders it much about equivalent to a dependent or explanatory clause:—*ὁ δὲ Ἰησοῦς εἶπε τὸ οὐ φονεύσεις*, *οὐ μοιχεύσεις*, and *Jesus said, Thou shalt not kill, thou shalt not commit adultery*, xix. 18.—10.

The neut. art. sing. prefixed to a neut. adj. sing. used as a subst. imparts to it an

abstract notion :—τὸ ἀγαθόν, "goodness," xix. 17. — 11. Joined to a Nom. in the place of a Voc. :—ναί, ὁ πατήρ, *yea* (or *even so*), *father*, xi. 26 [akin to Sans. *sa*, "one"].

2. δ, ἡ, τό, demonstr. pron. *He, she, it* [akin to Sans. *ta*, "he, she, it"].

ὁδηγ-έω -ῶ, f. ὁδηγήσω, 1. aor. ὠδήγησα, v. a. [ὁδηγ-ός, "a guide"] ("To be an ὁδηγός to"; hence) *To guide, lead*.

ὁδ-ηγ-ός, οὐ, m. [ὁδ-ός, "a way"; ἡγ-έομαι, "to lead"] ("One who leads the way"; hence) *A leader, guide*.

ὁδ-ός, οὐ, f. ("That which approaches or forms an approach"; hence) 1. *A way*, whether actual or figurative. — 2. *A journey*, etc. [akin to Sans. root *śad*, in force of "to approach"].

ὀδούς, ὄντος, m. ("The eating thing"; hence) *A tooth* [prob. = ἑδού-ς for ἑδούτ-ς, fr. ἔδων, ἔδοντ-ος, part. pres. of ἔδω, "to eat"; cf. Sans. *dan'as*, "a tooth"]

ὀδύρ-μός, μοῦ, m. [ὀδύρ-ομαι, "to bewail"] *A bewailing; lamentation, wailing*, etc.

\*Οζίας, ου, m. ("Might of Jehovah") *Ozias (Uzziah, Ahaziah, Azarias, or Azariah)*; king of Judah. He ascended the throne B.C. between 811—809.—N.B. By

St. Matthew Ozias is called the son of Joram (i. e. Jehoram). By reference, however, to 2 Kings xv. 1 (where he is called Azariah), it will be seen that he was the son of king Amaziah; while from 2 Kings xiv. 1 it appears that Amaziah was the son of king Joash (or Jehoash, as his name appears from 2 Kings xii. 2); that Joash (2 Kings xi. 2) was the son of Ahaziah; that Ahaziah (2 Kings viii. 25) was the son of Jehoram (or Joram as St. Matthew calls him); and that Jehoram (1 Kings xxii. 50) was the son of (Josaphat or) Jehoshaphat. Ozias, therefore, was not the son, but the great-great-grandson of Joram. The probable explanation of this is that it was a practice with the Jews to distribute genealogies into divisions, each division consisting of some favourite or mystical number, and that to this end they either omitted, or repeated, so many generations as suited their purpose.

ἐ-θεν, adv. [ἐ-ς, "which"; *θεν*, inseparable particle denoting motion "from"] 1. *From which place*, etc.; *whence*. — 2. *From which cause, wherefore*; xiv. 7.

οἶδα, p. of εἶδω; see εἶδω.

οἰκ-ία, ἱας, f. [οἰκ-έω, "to

inhabit"] ("An inhabiting"; hence) 1. *A house, dwelling, abode, habitation.*—2. *A house or family.*—3. *Substance, property, family-means.*

οἰκί-ἄκος, ἄκη, ἄκον, adj. [οἰκί-α, "a house"] *Of, or belonging to, a house.*—As Subst.: οἰκῖᾱκος, οὔ, m. *One belonging to a house; a servant, domestic.*

οἰκ-ο-δεσπότης, δεσπότης, m. [οἰκ-ος, "a house"; (ο) connecting vowel; δεσπότης, "a master"] *A master of a house.*

οἰκ-ο-δομ-έω -ῶ, f. οἰκοδομήσω, 1. aor. ᾠκοδόμησα, v. a. [for οἰκ-ο-δεμ-έω; fr. οἰκ-ος, "a house"; (ο) connecting vowel; δέμ-ω, "to build"] ("To build a house"; hence) *To build, raise, erect, construct, etc., whether actually or figuratively.*

οἰκοδομ-ή, ἥς, f. [οἰκοδομ-έω, "to build"] ("A building," as an act; hence, concrete) *A building; i. e. a thing built; an erection, structure, etc.*

οἰκ-ος, ον, m. ("That in which one sits down"; hence) 1. *A house, abode, dwelling.*—2. *A house, race, family, etc.;* x. 6, etc. [akin to Sans. *veq-a*, "a house"; fr. root *vic*, "to sit down"; cf. Lat. *vic-us*].

οἰκουμένη, ἥς, f. [fem. of οἰκούμενος, "inhabited," used

as a Subst.] With art.: ("The inhabited land"; hence) *The world, the earth.*

οἶνος, ον, m. *Wine.*

οἶος, α, ον, adj. *Such as.*

δκν-ηρός, ηρά, ηρόν, adj. [δκν-ος, "sluggishness"] ("Pertaining to δκνος"; hence) *Sluggish, slothful, indolent.*

δλιγ-ό-πιστ-ος, ον, adj. [δλιγ-ος, "little"; (ο) connecting vowel; πίστ-ις, "faith"] *Having, or of, little faith.*

δλίγος, η, ον, adj.: 1. In number or amount: *Small, little; — Plur. Few.*—As Subst.: δλίγα, ων, n. plur. *Few things.*—2. Of distance: *Small, little, short.*—3. Of time: *Little, short.*

δλ-ος, η, ον, adj.: 1. *Whole, entire, complete.*—2. *The whole of* that denoted by the subst. to which it is in attribution; *all* [akin to Sans. *sam-a*, "all, whole, entire"].

δλ-ως, adv. [δλ-ος, "whole"] ("After the manner of the δλος"; hence) 1. *Wholly, altogether.*—2. With a pre-coding negative: *Not at all.*

δμ-νῦμι and δμ-νῦω, (f. δμοῦμαι, later δμόσω, p. δμώμοκα), 1. aor. ᾠμοσα, v. n. *To swear;—at v. 34 δμόσαι* (1. aor. inf.) is an "imperative inf."; i. e. an inf. used in the place of the imperat. to express a command, or wish,

that the person addressed would himself do, or not do, something. Such an inf. depends on a verb of wishing, or desiring, in the mind of the speaker, and further can only stand for the 2. pers. sing. (as here) or plur. [prob. akin to Sans. root YAM, "to restrain"].

**ὅμοιος, οἷα, οἷον**, adj. With Dat.: *Like or similar to* [akin to Sans. *sam-a*, in force of "like," etc.].

**ὁμοιόω -ω**, f. *ὁμοιώσω*, 1. aor. *ὁμοίωσα*, v. a. [*ὅμοιος*, "like"] ("To make *ὅμοιος*"; hence) With Dat.: *To liken, compare, etc., to*. — Pass.: (*ὁμοιόομαι -οῦμαι*, p. *ὁμοιόωμαι*), 1. aor. *ὁμοιώθην*, 1. fut. *ὁμοιωθήσομαι*.

*ὁμοιωθήσομαι*, 1. fut. ind. pass. of *ὁμοιόω*.

*ὁμοιώθητε*, 2. pers. plur. 1. aor. imperat. pass. of *ὁμοιόω*.

**ὁμοίως**, adv. [*ὅμοιος*, "like"] ("After the manner of the *ὅμοιος*"; hence) *In like manner*.

**ὁμολογέω -ω**, f. *ὁμολογήσω*, (p. *ὁμολόγηκα*), 1. aor. *ὁμολόγησα*, v. n. [*ὁμολόγος*, "assenting"] ("To be *ὁμολόγος* to"; hence) 1. *To confess, make confession*. — 2. With Inf.: *To agree, or undertake, to do, etc.*

**ὁμόσαι**, 1. aor. inf. of *ὁμολογέω*.

**ὄναρ** (only in nom. and acc. sing.), n. *A dream, vision*.

**ὀνειδίζω**, (f. *ὀνειδίσω* and *ὀνειδίω*, p. *ὀνειδίσκα*), 1. aor. *ὀνειδίσα*, v. a. [*ὀνειδός*, "reproach"] *To reproach, upbraid, revile*.

**ὄν-ικός, ἰκή, ἰκόν**, adj. [*ὄνος*, "an ass"] *Of, or pertaining to, an ass*: — *μύλος ὀνικός*, a mill-stone (pertaining to an ass, i. e.) turned by an ass, as being too large for manual labour; and hence implying one of a very large size. — As, however, *ὄνος* also means, in a derived force, "an upper mill-stone," it is supposed by some that *ὀνικός* means "pertaining to the upper mill-stone," and that it is employed with *μύλος* to denote which mill-stone is meant, viz. the upper, and not the nether or lower one.

**ὄνομα, μάτος**, n. [for *ὄγνομα*; fr. root *γνο*, short form of *γνω* (see *γι-γνώ-σκω* in *γι-νώ-σκω*), with *ὀ* as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves for knowing an object by"; hence) 1. *A name* by which a person or thing is known or distinguished. — 2. *Authority, power, command*.

**ὄνος, ον**, m. and f. *An ass*.

**ὄξος, εὐς οὐς**, n. [*ὄξ-ύς*, "sharp"] ("That which is *ὄξύς*"; hence) *Sharp, or sour, wine; vinegar*.

**ὀπίσθε** (before a vowel **ὀπίσθεν**), adv. *Behind*;—at xv. 23 with follg. Gen.

**ὀπίσω**, adv.: Of place: 1. *After, behind*.—2. With Gen.: *After, or behind, one*.

**ὅπου**, adv.: Of place: *Where*:—**ὅπου ἐάν**; see 2. **ἐάν**, no. 2 [either akin to obsol. **ὁρός** = obsol. **ρός**, akin to Sana. **ka**, "who"? or lengthened fr. **ποῦ**, "where"].

**ὅπως**, adv. [either fr. obsol. **ὁρός** (see **ὅπου**); or lengthened fr. **πῶς**, "in what way," etc.] 1. *In what way or manner; how*.—2. *That; in order that*.

**ὄρα-μα**, **μάρες**, n. [**ὄρά-ω**, "to see"] ("That which is seen"; hence) *A vision*.

**ὄραω-ω**, f. **ὄρομαι**, p. **ὀράω** and **ὀρώω**, v. a. and n.: 1. a. Act.: *To see*.—b. Neut.: (a) *To see, look*; i. e. *to take heed, beware*.—(b) Imperat. pres. sing. and plur.: **ὄρα**, **ὄρατε**, *Take thou, or ye, heed; see, beware*.—Foldd. by Subj.: (a) *Take heed, etc., that you, etc., do something*.—(β) With a negative: *Take heed, etc., that you, etc., do not*.—2. Mid.: (**ὀράομαι-ωμαι**), 1. aor. **ὤψαμην** (rare), p. **ὄπωπα**, *To see for one's self*.—3. Pass.: **ὀράομαι-ωμαι**, (p. **ὀρώομαι** and **ὀρῶμαι**), 1. aor. **ὤφθην** (and **ὠρᾶ-θην**, 1. f. **ὀφθῆσόμαι** and **ὀραθή-σομαι**), *To be seen, to appear*.

**ὀργ-ή**, **ῆς**, f. [**ὀργ-άω**, in force

of "to be eager"] ("Eagerness"; hence, "character or disposition resulting from natural impulse"; hence) *Wrath, anger*;—at iii. 7 of God's wrath against sin and sinners.

**ὀργ-ίζω**, f. **ὀργίσω** and **ὀργιῶ**, 1. aor. **ὤργισα**, v. a. [**ὀργ-ή**, "anger"] ("To cause to be in **ὀργή**"; hence) 1. Act.: *To anger, enrage*.—3. Pass.: (**ὀργ-ίζομαι**, p. **ὤργισμαι**), 1. aor. **ὤργισθην**, (1. fut. **ὀργισθήσομαι**), *To be enraged, to be angry*.

**ὀργισθεῖς**, **εἶσα**, **έν**, P. 1. aor. pass. of **ὀργίζω**.

**ὄρῳ-ον**, **ου**, n. [**ὄρῳ-ος**, "pertaining to a boundary"] ("That which pertains to a boundary"; hence) Of a country: 1. *A border, frontier, limit*.—2. *A country, district, region*.

**ὄρκο-ος**, **ου**, m. [for **Ῥέργος**; fr. **Ῥέργω** = **εἰργ-ω**, "to shut in, restrain"] ("That which restrains"; hence, morally) *An oath* as restraining a person from violating his word, etc.

(**ὀρμ-άω-ω**, f. **ὀρμήσω**, p. **ὤρμηκα**), 1. aor. **ὤρμησα**, v. n. [**ὀρμ-ή**, "a start, setting out"] ("To make a start, etc.; hence) With accessory notion of impetuosity, etc.: *To rush violently or furiously*.

**ὄρνις**, **ἰδος**, (m. and) f.: 1. *A bird*.—2. Of domestic fowls: *A hen*.

**ὄρος**, **εος ους**, n.: 1. *A*

mountain.—2. Plur.: *A chain of hills; a mountain-ridge.*

(ὄρυσσω, ὀρύττω, f. ὀρύξω), 1. aor. ὄρυξα, v. n. and a.: 1. Neut.: *To dig*.—2. Act.: *To dig a place for.*

(ὄρχ-έομαι -οῦμαι, f. ὄρχησομαι), 1. aor. ὄρχησάμην, v. mid. [prob. ὄρχ-ος, “a row” of trees] (“*To stand, etc., in, or to form a row*” for the purpose of dancing; hence) *To dance*, whether with others or by one’s self.

ὅς, ἥ, ὅ, pron. demonstr. and rel.: 1. Demonstrative = οὗτος, *This, that*:—*ἃ μὲν . . . ἅλλα δέ, these (= some) seeds . . . and other seeds*; in each case supply σπέρματα, “seeds,” from the preceding verb σκίρειν, “to sow”:—*ᾧ μὲν . . . ᾧ δέ . . . ᾧ δέ, to one (servant) . . . and to another (servant) . . . and to another (servant)*, xxv. 15; where with each ᾧ supply δούλῳ.—2. Relative: *Who, which*:—οὗ (supply τόπου), adverbial gen. of place, *where*, xviii. 20:—ἐπάνω οὗ (supply τόπου), *above (or over) the place where*, ii. 9:—ἕως οὗ (supply χρόνου), *up to what time, or the time that; until*, i. 25.—a. By attraction the relative (a) is put in the case of the antecedent, instead of that required by the verb on which it depends:—περὶ παντὸς πράγματος, οὗ ἐὰν αἰτήσων-

ται, for ὃ ἐάν, etc., xviii. 19; cf., also, xxiv. 50.—(b) Takes the subst. out of the demonstrative clause into its own clause and its own case:—λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος, etc., for λίθος οὗτος, ὃν, etc., xxi. 42.—b. The demonstrative pron. is frequently omitted before the relative, whether in the same, or a different, case:—ἰδεῖν ἃ βλέπετε for ἰδεῖν ἐκεῖνα, ἃ βλέπετε, xiii. 17:—οἶδε . . . ὃν χρεῖαν ἔχετε for ἐκεῖνα, ὃν, etc., vi. 8:—ἀλλ’ οἷς ἡτοίμασται for ἀλλ’ ἐκεῖνων (ἐστὶν) οἷς, etc., xx. 24.—c. For ὅς ἐάν, ὅς ἐάν, etc., see 2. ἅν and 2. ἐάν.—d. Sometimes a demonstr. pron. is found in the same clause as a relative; and, when this is the case, the demonstrative is both emphatic and explanatory:—οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, *whose fan—his, I mean—is in his hand*, where αὐτοῦ belongs to πτύον, not to χειρὶ, iii. 12 [prob. akin to Sans. rel. pron. *ya*, “who, which”].

ὅσος, ἥ, ὅν, adj.: 1. Of time: *As long as, how long*.—2. Of number: *As many as, how many*; for ὅσοι ἅν or ἐάν, see 2. ἅν, no. 2, and 2. ἐάν.—As Subst.: a. ὅσοι, ὡν, m. plur. *As many as*.—b. ὅσα, ὡν, n. plur. *As many things as, how many things*.



**ὀστέον**, *ou*, n. *A bone* [akin to Sans. *asthi*, "a bone"].

**ὅς-τις**, *ἡ-τις*, *ὅ-τι*, pron. indef., rel. and interrog. [*ὅς*, "who"; *τις*, "any"] 1. Indefinite: ("Any one who, anything which"; i. e.) *Whoever, whatever person or thing*.—2. Relative: Referring to a definite person, *etc.*, but with a certain general notion attaching to it: *Who*.—3. Interrogative: *What?*

**ὀσφύς**, *ūs*, f. *The hip, the loins*.

**ὅτ-αν**, adv. [*ὅτ-ε*, "when"; *αν*, indefinite particle] With Subj., always in classical authors and mostly in Gr. Test.

**ὅτε**, adv. *When*.

1. **ὅ, τι**, adv. [adverbial neut. of *ὅστις*; see *ὅστις*, no. 3] *For what reason, why, wherefore*.—N.B. This word is written *ὅ, τι* and *ὅ τι*, to distinguish it from *ὅτι*, "that"; see following word.

2. **ὅτι**, adv. and conj.: 1. Adv.: a. *That*.—b. Used after a verb, *etc.*, denoting "speaking," *etc.*, before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered:—*λέγοντες ὅτι οὗτοι οἱ ἔσχατοι*, *saying, These last*, *etc.*, *xx. 12*.—2. Conj.: a. *Because*.—b. *Seeing that, inasmuch as, for that*.

**ὅτου**, for *ὅτινος*, gen. sing. of *ὅστις*:—*ἕως ὅτου*, *sc. χρόνου*, (*until—or up to—whatever time; i. e.*) *while, as long as*, *v. 25*.

1. **ὅ**, masc. and neut. gen. sing. of *ὅς*.

2. **ὅ**, as adv. *Where*; see *ὅς*.

3. **ὅ** (before a consonant, *οὐκ* before a soft vowel, before an aspirated vowel *οὐχ*), adv.:

1. *Not*:—*οὐ μή* (with Subj.), *not by any means, by no means*.—2. Imparting to a word the very reverse of the meaning which such word has by itself:—*δύνάμει*, *to be able*; *οὐ δύνάμει*, *to be unable*; *θέλω*, *to be willing*; *οὐ θέλω*, *to be unwilling*.

**οὐαί**, interj. expressive of grief, *etc.* *Woe!*—In St. Matthew always folld. by Dat.

**οὐδᾶμ-ώς**, adv. [*οὐδᾶμ-ός*, "not even one, none"] ("After the manner of *οὐδᾶμός*"; hence) *Not at all, in no wise*.

**οὐ-δέ**, conj. and adv. [*οὐ*, "not"; *δέ*, "and"] 1. Conj.: *And not, nor*:—*οὐδέ . . . οὐδέ*, *neither . . . nor*; *οὐ . . . οὐδέ*, *not . . . nor*.—2. Adv.: *Not even*.

**οὐδ-είς**, *οὐδε-μία*, *οὐδ-έν*, adj. [*οὐδ-έ*, "not even"; *είς*, "one"] *Not even one, not one*.—Adverbial neut.: *οὐδέν* (cf. Latin *nihil*), *In no respect*,

*not at all*.—As Subst.: a. οὐδείς, m. *No one, nobody*;—after a negative, *any one, anybody*.—b. οὐδέν, n. *Nothing*;—after a negative, *anything*.

οὐδέποτε, adv. [οὐδέ, “not even”; ποτέ, “at any time”] *Not even at any time, never at any time, never*.

οὐκ; see οὐ.

οὐκ-έτι, adv. [οὐκ, “not”; έτι, “any longer”] *No longer, no more*.

οὖν, adv.: 1. *Then*.—2. *Therefore, consequently*.

οὐ-πω, adv. [οὐ, “not”; πω, “yet”] *Not yet, not as yet*.

οὐραν-ιος, ιον (also, ιος, ια, ιον), adj. [οὐραν-ός, “heaven”] *Of, or belonging to, heaven; heavenly*.

οὐρανός, οὐ, m., sing. and plur. *Heaven, the heavens*.

\*Οὐρίας, ου, m. (“Light of Jehovah”) *Ourias* (or *Uriah*); the husband of Bathsheba; 2 Sam. xi. 3 sqq.

οὖς, ώτός, n. *An ear*.

οὔσα, οὔσι, fem. nom. sing., and masc. and neut. dat. plur. of *έρ*.

οὐ-τε, conj. [οὐ, “not”; τε, “and”] 1. *And not, nor*:—οὔτε . . . οὔτε, *neither . . . nor*.—2. (= οὐδέ) *Not even*.

οὗτος, αὕτη, τοῦτο, pron. dem. *This*.—At x. 22 inserted after several intervening words in the case and gender of preceding Subject of the verb

for the sake of emphasis; cf., also, xviii. 4.—As Subst.: a. Masc.: οὗτος, *This man*;—Plur.: *These men, these*.—b. Neut.: (a) τοῦτο, *This thing, this*.—(b) Plur.: ταῦτα, *These things*.

οὕτως (before a consonant οὕτω), adv. [οὗτ-ος, “this”] *In this way or manner; thus, so*.

οὐχ; see οὐ.

οὐχί, a strengthened form of οὐχ; see οὐ.

ὀφειλ-έτης, έτου, m. [ὀφείλω, “to owe”] (“One who owes”; hence) *A debtor*.

ὀφειλ-ή, ης, f. [id.] (“An owing”; hence) *A debt*.

ὀφειλ-ημα, ήματος, n. [id.] (“A thing owed”; hence) *A debt*.

ὀφειλόμενος, η, ον, P. pres. pass. of ὀφείλω:—τὸ ὀφειλόμενον, *that which is owed, i. e. the debt*.

ὀφείλω, (f. ὀφειλήσω, p. ὀφείλημα), 1. aor. ὤφειλα, v. a. and n.: 1. Act.: *To owe*.—2. Neut.: *To be a debtor, i. e. to be bound to do, etc.*, according to one's oath; xiii. 16, 18.—Pass.: ὀφείλομαι.

ὀφ-θαλμός, θαλμού, m. [prob. akin to root ὀπ, “to see”] (“The seeing thing”; hence) *An eye*, whether actually or figuratively.

ὄφ-ις, εως, m. *A snake, serpent* [prob. akin to Sans. *ahī*, “a snake”].

**ὄχλος**, ου, m. *A crowd, multitude, throng* of people.

**ὀψέ**, adv. *Late in the day, at or towards evening*;—at xxviii. 1 folld. by Gen.

**ὀψ-ιος**, ια, ιον, adj. [ὀψ-έ; see ὀψέ] (“*Pertaining to ὀψέ*; hence) *Towards the latter part of the day, drawing towards evening, late in the day or afternoon*—As Subst.: **ὀψια**, ιας, f. *The latter part of the day, late afternoon, early evening*; viii. 16, etc.

**ὀψομαι**, fut. ind. of ὀράω.

(**παγίδ-εύω**), 1. aor. ἐ-παγίδευσα, v. a. [παγίς, παγίδ-ος, “*a trap, snare*”] (“*To take in a trap or snare*”; hence) *To entrap, ensnare* in conversation, etc.

**παθεῖν**, 2. aor. inf. of πάσχω.

**παιδ-ἄριον**, ἄριον, n. dim. [παῖς, παιδ-ός, “*a child*”] *A little child*.

**παιδ-ιον**, ιον, n. dim. [παῖς, παιδ-ός, “*a child*”] *A little, or young, child, whether male or female*.

**παιδ-ίσκη**, ἰσκης, f. dim. [id.] *A little, or young, female child; a little, or young, girl; a maiden*.

**παῖς**, παιδός, m. (and f.) *A child, whether boy or girl*.

**παίω**, (f. παίσω and παιήσω, p. πέπαικα), 1. aor. ἐπαισα,

*St. Matt.*

v. a. *To strike, smite, inflict blows upon*.

**πάλαι**, adv. *Long ago, long since*.

**πάλαι-ός**, ὁ, ὄν, adj. [πάλαι, “*long ago*”] (“*Of, or belonging to, πάλαι*”; hence) *Old*.—As Subst.: **παλαιά**, ὤν, n. plur. *Old things*.

**παλιγ-γεν-εσία**, εσῖας, f. [for παλιν-γεν-εσία; fr. πάλιν, “*again*”; γεν, root of γίγνομαι, “*to be born*”] (“*A being born again*”; hence) In reference to a future state: With art.: *The renewal of life, i. e. the resurrection*.

**πάλιν**, adv.: 1. *Again, a second time*.—2. *Again, back again*.

**παρά**, prep. gov. gen., dat., and acc.: 1. With Gen.: a. *From*.—b. In inquiries: *Of a person, as to information proceeding from him*.—2. With Dat.: a. *Near, beside*.—b. *With*.—c. *Before, among, persons*.—3. With Acc.: a. *Beside, by the side of, near, by*.—b. *Near, at* [akin to Sans. *parā*, “*away*”].

**παρά-βαίνω**, f. παρά-βή-σομαι, p. παρά-βέβηκα, v. a. [παρά, “*by or beyond*”; βαίνω, “*to go*”] (“*To go by or beyond*”; hence) Morally: *To transgress, break, a command, etc*.

**παράβολ-ή**, ἡς, f. [for παρά-βαλ-ή; fr. παράβάλ-λω, “*to*

compare"] ("A comparing"; hence) 1. *A comparison, illustration.*—2. *A parable.*

παράγγειλας, ἄσα, αἰ, P. 1. aor. of παρᾱγγέλλω.

παρ-αγγέλλω, (f. παρ-αγγεῖλω, p. παρᾱγγεῖλκα), 1. aor. παρ-ᾱγγεῖλα, v. a. [παρ-ά, "from"; ἀγγέλλω, "to convey a message"] ("To convey a message from" one; hence, "to pass the word" from soldier to soldier; hence) With Dat.: *To order, command, bid, give orders to.*

παρᾱ-γίνομαι, (f. παρᾱ-γενήσομαι), 2. aor. παρ-εγενόμην, v. mid. [παρᾱ, "near"; γίνομαι, "to be"] 1. *To be near, to be at hand.*—2. *To arrive, come up.*

παρ-ἄγω, (f. παρᾱάγω), v. n. [παρ-ά, "by"; ἄγω, "to lead"] ("To lead by"; hence, in reflexive or neut. force, "to lead one's self by"; hence) *To pass by or along.*

παρᾱδιδόσθαι, pres. inf. pass. of παρᾱδίδωμι.

παρᾱδιδούς, οὔσα, όν, P. pres. of παρᾱδίδωμι.

παρᾱ-δίδωμι, f. παρα-δώσω, p. παρα-δέδωκα, 1. aor. παρᾱέδωκα, 2. aor. παρᾱέδων, (pluperf. without augment, παραδεδώκειν), v. a. [παρᾱ, "from"; δίδωμι, "to give"] ("To give from" one's self to another; hence) 1. *To give up, surrender, into the hands of*

another.—2. *To deliver up, betray.*—Pass.: παρᾱ-δίδωμαι, p. παρα-δέδομαι, 1. aor. παρᾱέδοθην, 1. f. παρα-δεθήσομαι.

παρᾱδοθῆναι, 1. aor. inf. pass. of παρᾱδίδωμι.

παρᾱδο-σις, σεως, f. [παρα-δίδωμι, "to hand down," through a verbal root παραδο, i. e. παρά and δο; see δίδωμι at end] ("A handing down"; hence) *A tradition.*

παρᾱδούς, δοῦσα, όόν, P. 2. aor. of παρᾱδίδωμι.

παρᾱδῶ, 3. pers. sing. 2. aor. subj. of παρᾱδίδωμι.

παρᾱδῶσω, fut. ind. of παρᾱδίδωμι.

παρᾱ-θαλάσσιος, ία, ίον (also, -ίος, ίον), adj. [παρᾱ, "by, beside"; θάλασσα, "sea"] ("That is by, or beside, the sea"; hence) *Lying, or situate, on the sea-coast.*—N.B. The word occurs only once in the Gr. Test., viz. at iv. 13; and is there used with reference to the Sea of Galilee.

παρᾱ-κάλειν -καλῶ, f. παρα-καλῶ and later παρα-καλέσω, 1. aor. παρᾱεκάλεσα, v. a. [παρᾱ, "to"; καλέω, "to call"] ("To call to" oneself; hence) 1. *To call upon, appeal to for help, etc.*—2. *To entreat, beg, beseech.*—3. *To comfort, console.*—Pass.: παρᾱ-κάλωμαι, -καλῶμαι, 1. aor. παρᾱεκληθῆναι, 1. fut. παρᾱ-κληθήσομαι.

**παράκληθῆναι, παράκληθ-  
σομαι**, 1. aor. inf. and 1. fut.  
ind. pass. of **παράκαλέω**.

(**παρ-ἄκούω**, f. **παρ-ἄκού-  
σομαι**), 1. aor. **παρ-ἤκουσα**,  
v. a. [**παρά**, "beside"; hence,  
"amiss, wrongly"; **ἀκούω**, "to  
hear"] ("To hear amiss or  
wrongly"; hence) With Gen.:  
*To neglect to hear; to pay no  
heed to, to disregard, disobey.*

**παρᾶ-λαμβάνω**, f. **παρᾶ-  
λήψομαι**, 2. aor. **παρ-έλαβον**,  
v. a. [**παρά**, "from"; **λαμβάνω**,  
"to take"] ("To take from"  
the hands of another; hence)  
1. *To take* to one's self, as a  
wife, or with one, as a com-  
panion, witness, etc.—2. *To  
receive*.—Pass.: **παρᾶ-λαμβ-  
ᾶνομαι**, 1. fut. **παρᾶ-ληφθή-  
σομαι**.

**παράλυτικός, τική, τικόν**,  
adj. [for **παρὰλυσ-τικός**; fr.  
**παράλυσις**, "palsy, paralysis"]  
("Pertaining to **παράλυσις**";  
hence) *Affected with paralysis*.  
—As Subst.: **παράλυτικός**,  
οὐ, m. *One who has paralysis;  
a paralytic*.

**παρᾶ-πορεύομαι**, v. mid.  
[**παρά**, "past, by"; **πορεύομαι**,  
"to go"] *To go past or by;  
to pass along*.

**παρᾶ-πτω-μα, ματος, n**.  
[**παρά**, "beside"; **πτω**, a root  
of **πίπτω**, "to fall"] ("That  
which falls beside" the mark;  
hence, with reference to the  
divine requirements, "that

which misses" them; hence)  
*A sin, wickedness*, whether  
from falling short of what  
God enjoins, or from trans-  
gressing it.

**παρασκευ-ή, ἡς, f**. [**παρα-  
σκευάζω**, "to prepare," through  
verbal root **παρασκευ**] ("A  
preparing, preparation"; hence)  
Among the Jews: *Prepara-  
tion-time* or *Preparation-  
day*; i.e. the day on which  
preparation was made for the  
Sabbath day which followed  
it, and on which work was not  
to be done.

**παραστήσω**, fut. ind. of  
**παρίστημι**.

**παρᾶ-τίθημι, f. παρᾶ-θήσω**,  
1. aor. **παρ-έθηκα**, v. a. [**παρά**,  
"beside"; **τίθημι**, "to put or  
place"] ("To put, or place,  
beside" a person; hence) With  
Acc. of thing and Dat. of  
person: *To lay before* one;  
*to put forth* to one.

**παρᾶ-χρῆμα**, adv. [= **παρὰ  
τὸ χρῆμα**, "beside the thing"]  
*On the spot, forthwith, im-  
mediately, straightway*.

**παρεδόθην**, 1. aor. ind. pass.  
of **παράδιδωμι**.

**παρέδωκα**, 1. aor. ind. of  
**παράδιδωμι**.

**παρέθηκα**, 1. aor. ind. of  
**παράτιθημι**.

**πάρει**, 2. pers. sing. pres.  
ind. of **πάρειμι**.

**παρ-εἰμι, f. παρ-έσομαι, v. n**.  
[**παρ-ά**, "by, beside"; **εἰμι**,

"to be"] ("To be by, or beside," one, *etc.*; hence) *To be present.*

παρ-εκτός, adv. [παρά, "from"; ἐκτός, in force of "except"] With Gen.: *Except from, or for, a thing.*

παρελεύσομαι, fut. ind. of παρέρχομαι.

παρελθεῖν, 2. aor. inf. of παρέρχομαι.

παρελθέτω, 3. pers. sing. 2. aor. imperat. of παρέρχομαι.

παρέλθω, 2. aor. subj. of παρέρχομαι.

παρ-έρχομαι, f. παρ-ελεύσομαι, p. παρ-ελήλυθα, 2. aor. παρ-ἦλθον, v. mid. [παρά, "past"; ἔρχομαι, "to come or go"] 1. *To come, or go, past or by a place, person, etc.*—2. *To pass away*; i.e.: a. Of heaven and earth: *To come to nothing, to be removed, to perish, etc.*; xxiv. 35.—b. Of words, *etc.*: *To be of no effect, to fail of accomplishment*; xxiv. 35.—c. Of any portion of God's law: *To perish.*—d. *To be removed, or taken away*; xxvi. 39.—3. Of a generation of men: *To pass from the earth, etc.*; xxiv. 34.

παρεστικώς, vĩa, ός, P. perf. of παρίστημι.

παρ-έχω, f. παρ-έξω (and παρ-ασχήσω, p. παρ-έσχηκα), v. a. [παρ-ά, "beside"; ἔχω, "to have or hold"] ("To have, or hold, beside" a per-

son, *etc.*; hence) *To cause, occasion, bring, etc.*

παρῆλθον, 2. aor. ind. of παρέρχομαι.

παρθένος, ου, f. *A maiden, virgin.*

παρ-ίστημι, f. παρ-στήσω, p. παρ-έστηκα, 1. aor. παρ-έστησα, (2. aor. παρ-έστην),

v. a. and n. [παρά, "beside, before"; ἵστημι, "to cause to stand;—to stand"] 1. Act.: With Acc. of nearer Object and Dat. of person: *To place some object beside, or near, one.*—2. Neut.: In perf., pluperf., and 2. aor.: a. *To stand beside or near.*—b. In time: *To be at hand, to be near.*

παρομοι-ᾶζω, v. n. [παρόμοιος, "much like"] With Dat.: *To be much like, to resemble greatly.*

παρου-σία, σίας, f. [for παρ-οντ-σία; fr. παρών, παρόντος, "present"] *A being present, presence.*

παρ-ου-ίς, ίδος, f. [παρ-ά, "beside, at the side of"; ὄψον, "meat"; hence, (plur.) "rich fare, dainties"] ("A thing pertaining to dainties at the side" of the table; hence, "a dainty side-dish"; hence) *A dish, or platter, on which a side-dish is served.*

πᾶς, πᾶσα, πᾶν, adj.: 1. Sing.: a. *All, the whole, the whole of.*—b. *Every.*—As Subst.: (a) πᾶς, παντός, m.

*Every one, each man.*—(b)

*πάν, παντός, n. Everything.*—

2. Plur.: *All.*—As Subst.: a.

*πάντες, ων, m. plur. All men or persons, all.*—b. *πάντα, ων, n. plur. All things.*—3. In a

restricted or qualified force: *All, in the meaning of a very large number of.*—As Subst.: *πάντες, ων, m. plur. All men; i. e. very many men.*—4. Posi-

tion of *πᾶς*:—When a subst., preceded by the article, is to be strongly marked, *πᾶς* is

placed either before the article or after the subst.:—*πάντας τοὺς παῖδας, all THE CHILDREN, ii. 16;—αἱ τριῖνες . . . πᾶσαι, all THE HAIRS, x. 30.*

\**Πάσχα, n. indecl. ("A passing over"; hence, "a sparing") The Passover; i. e. a. The Jewish feast of seven days kept annually in com-*

memoration of God's deliverance of His people from Egyptian bondage.—b. The Supper at which the Jews ate the Paschal lamb.—c. The Paschal lamb itself.

*πάσχω, (f. πέσσομαι), p. πέπονθα, 2. aor. ἐπάθον, v. a. and n. irreg. [for πάθ-σχω, fr. root παθ] 1. Act.: To suffer.*

—2. Neut.: Limited by a word denoting evil: *To be in the state or case denoted by such limiting word:—κακῶς πάσχειν, (to be badly; i. e.) to be ill off, to be in evil plight,*

xvii. 15 [akin to Sans. root BĀDH, "to press hard, torture," etc.]

*πατάξας, ἄσα, av, P. 1. aor. of πατάσσω.*

*πατάξω, fut. ind. of πατάσσω.*

*πατάσσω, f. πατῶ, 1. aor. ἐπάταξα, v. a. To strike, smite, wound, esp. with a deadly blow.*

*πᾶ-τήρ, τέπος τρός, m. ("A protector"; also, "a nourisher") 1. A father, as one who protects, etc.—2. Of God, as The Father of Christ and Christ's people [akin to Sans. pitṛi, fr. root PĀ, "to protect, to nourish"; cf. Lat. pater].*

*πατρ-ίς, ἴδος, f. [πατήρ, πατρ-ός, "a father"] ("That which belongs to one's father or fathers"; hence) Fatherland, native country, land of one's birth.*

*(παχ-ύνω, f. παχύνω, v. a. [παχ-ύς, "thick"; hence, "fat"] ("To make fat, to fatten"; hence) Morally: 1. To make gross or stupid.—2. Pass.: (παχ-ύνομαι, p. πεπάχυσμαι), 1. aor. ἐπάχυνθην, To be made, or become, gross or stupid; to wax gross.*

*πειθω, f. πείσω, (p. πείπεικα), 1. aor. ἐπεισα, v. a.: 1. Act.: To persuade.—2. Mid.: (πειθ-ομαι, f. πείσομαι), 2. p. πέποιθα: With ἐπί: To trust, or*

xvii. 15 [akin to Sans. root BĀDH, "to press hard, torture," etc.]

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*πειθω, f. πείσω, (p. πείπεικα), 1. aor. ἐπεισα, v. a.: 1. Act.: To persuade.—2. Mid.: (πειθ-ομαι, f. πείσομαι), 2. p. πέποιθα: With ἐπί: To trust, or*

*πειθω, f. πείσω, (p. πείπεικα), 1. aor. ἐπεισα, v. a.: 1. Act.: To persuade.—2. Mid.: (πειθ-ομαι, f. πείσομαι), 2. p. πέποιθα: With ἐπί: To trust, or*

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*πειθω, f. πείσω, (p. πείπεικα), 1. aor. ἐπεισα, v. a.: 1. Act.: To persuade.—2. Mid.: (πειθ-ομαι, f. πείσομαι), 2. p. πέποιθα: With ἐπί: To trust, or*

*have confidence, in; to rely upon.*—3. Pass.: *πίθομαι*, p. *πέπεισμαι*, 1. aor. *ἐπείσθην*, 1. fut. *πεισθήσομαι*, *To be persuaded or convinced.*

*πειν-άω -ω*, f. *πεινᾶσω* (and *πεινήσω*, p. *πεπείνηκα*), 1. aor. *ἐπεινᾶσα* (and *ἐπεινήσα*), v. n. [*πεῖν-α*, "hunger"] ("To have *πείνα*"; hence) *To feel hunger, to be hungry*, whether physically or spiritually.

*πεινῶντες*, contr. masc. nom. plur. of P. pres. of *πεινᾶω*.

*πειρ-ᾶζω*, 1. aor. *ἐπείρᾶσα*, v. a. [*πεῖρ-α*, "a trial or proof"] 1. *To make trial or proof of* a person.—2. *To seek to draw into evil, to tempt to sin.*—Pass.: *πειρ-ᾶζομαι*, 1. aor. *ἐπειράσθην*.

*πειράζων*, οὐσα, ον, P. pres. of *πειράζω*:—*ὁ πειράζων*, *he who tempts, the tempter*, i. e. the devil, iv. 3.

*πειρασθῆναι*, 1. aor. ind. pass. of *πειράζω*.

*πειρασ-μός*, μου, m. [for *πειραδ-μός*; fr. *πειράζω* (= *πειράδ-σω*), "to tempt"] *Temptation.*

*πεισθήσομαι*, 1. fut. ind. pass. of *πίθω*.

*πέλαγος*, εὐς οὐς, n. *The sea; the open expanse of the sea.*

*πέμπω*, f. *πέμψω*, (p. *πέπομφα*), 1. aor. *ἐπέμψα*, v. a. *To send.*

*πέμψας*, ᾶσα, αν, P. 1. aor. of *πέμπω*.

*πενθερά*, ἄς, f. *A mother-in-law* [akin to Sans. root *BANDH*, "to bind"; and so, literally, "she who binds"].

*πενθ-έω -ω*, (f. *πενθήσω*, p. *πεπένθηκα*), 1. aor. *ἐπένθησα*, v. n. [*πένθ-ος*, "grief"] ("To have *πένθος*"; hence) *To grieve, mourn, sorrow.*

*πενθοῦντες*, contr. masc. nom. plur. of P. pres. of *πενθέω*.

*πεντάκις-χιλίοι*, *χιλῖαι*, *χιλῖα*, num. adj. plur. [*πεντάκις*, "five times"; *χιλίοι*, "a thousand"] ("Five times a thousand"; i. e.) *Five thousand.*

*πέντε*, num. adj. indecl. *Five* [akin to Sans. *pan̐ḥan*, "five"].

*πειπεισμένος*, η, ον, P. perf. pass. of *πίθω*.

*πέποιθα*, perf. ind. mid. of *πίθω*.

*πέραν*, adv. *Beyond*; sometimes with Gen.:—*τὸ πέραν*, *the further side, the country beyond*; see 1. δ, no. 6, b [lengthened fr. *πέρα*, and akin to Sans. *para*, "distant, being beyond"].

*πέρ-ας*, ἄτος, n. [*περ-αίνω*, "to bring to an end"] ("That which brings to an end"; hence) *The end or furthest part, an extreme limit or boundary.*

*περάτων*, gen. plur. of *πέρας*.



**περί**, prep. gov. gen. (dat.) and acc.: 1. With (gen.: ("Around, about"; hence) *About, concerning, respecting*.—2. With Acc.: a. Locally: *Around, about*.—b. Of time: *About, near to*.

**περί-ἄγω**, imperf. **περιῖγον**, v. n. [**περί**, "around"; **ἄγω**, "to lead"] ("To lead" a person, etc., "around"; hence, in reflexive force, "to lead one's self around"; hence) *To go around or about*;—in St. Matthew folld. in every instance by Acc. of place dependent on prep. in verb.

(**περί-βάλλω**), f. **περί-βάλλω**, 2. aor. **περί-έβαλον**, v. a. [**περί**, "around"; **βάλλω**, "to throw or cast"] 1. Act.: *To throw, or cast, something around one, etc.*—2. Mid.: (**περί-βάλλομαι**), f. **περί-βάλλομαι**, 2. aor. **περί-εβάλεμην**, ("To throw around one's self"; hence) *To clothe, or array, one's self*; vi. 29; 31.—In English Version rendered as a pass. verb.

**περίθεις**, εἶσα, ἐν, P. 2. aor. of **περιτίθημι**.

**περί-λύπ-ος**, ον, adj. [**περί**, in "intensive" force; **λύπ-η**, "grief"] ("Being exceedingly in grief"; i. e.) *In deep grief, very sorrowful, etc.*

**περί-πάτιω** -παῖτω, f. **περί-πατήσω**, 1. aor. **περί-επάτησα**, v. n. [**περί**, "around"; **πατέω**,

"to walk"] *To walk around, to walk about*.

**περίπατών**, οὔσα, οὖν, contr. P. pres. of **περιπατέω**.

**περίσσει-μα**, μάτος, n. [**περίσσει-ω**, "to be over and above"] ("That which is over and above"; hence) *Abundance*.

**περισσ-εύω**, 1. aor. **ἐπερίσσεισα**, v. n. [**περισσ-ός**, "over and above"] 1. *To be over and above; to be more than enough; to remain over and above*.—2. In comparisons: *To surpass, excel, exceed*;—at v. 20 strengthened by **πλεῖον**.—3. Impers. fut. pass.: **περισσευθήσεται**: With Dat.: *There shall be superabundance to one, one shall abound or have abundance*.

**περισσεύων**, οὔσα, ον, P. pres. of **περισσεύω**:—τὸ **περισσεύον**, *that which is, or remains, over and above*.

**περι-σός**, σή, σόν, adj. [**περί**, "beyond"] 1. Pos.: *Beyond measure, exceedingly great, exceeding, excessive*.—As Subst.: **περισσόν**, οὐ, n. *Excess*, i. e. something beyond a thing in degree, etc.—2. Comp.: *Far or much greater*. ~~Comp.~~ Comp.: **περισσ-ότερος**; (Sup.: **περισσ-ότατος**).

**περισσότερον**, comp. adv. [adverbial neut. of **περισσ-ότερος**; see **περισσός**] *More exceedingly, in a much greater degree, etc.*

περισσότερος, α, ον; see *περισσός*.

περισσ-ώς, adv. [*περισσ-ός*, "exceeding"] ("After the manner of the *περισσός*"; hence) *Exceedingly, excessively, very much*, etc.

περιστερά, ἄς, f. *A dove, pigeon*.

περί-τιθημι, (f. *περί-θήσω*), 1. aor. *περί-έθηκα*, 2. aor. *περί-έθην*, v. a. [*περί*, "around"; *τίθημι*, "to put or place"] With Acc. of nearer Object and Dat. of remoter Object : 1. *To put something around, or on, a person or thing*;—at xxviii. 48 supply *αὐτόν* (= *σπόγγον*) after *περίθεις*.—2. With accessory notion of fastening, etc. : *To tie about, to fasten upon*.

(*περί-χωρ-ος*, ον, adj. [*περί*, "around"; *χωρ-ος*, "a place or spot"] "Being, or that is, etc., around or round about a place."—As Subst. :) *περί-χωρος*, ου (supply *γῆ*), f. *Neighbouring country; country in the neighbourhood of or round about a place, etc.*

πεσών, οὔσα, όν, P. 2. aor. of *πίπτω*.

(*πετ-εινός*, *εινός*, *εινον*, adj. [*πέτ-ομαι*, "to fly"] "Flying, able to fly, winged."—As Subst. :) *πετεινά*, όν, n. plur. ("Flying, or winged, things"—i.e. here, "creatures"; hence) *Birds, fowls*.

πέτρα, ας, f. *A rock*, whether actual or figurative.

Πέτρος, ου, m. [*πέτρος*, "a piece of rock, a stone"] *Peter*; the interpretation of *Cephas*, a name given by Christ to Simon the son of Jonas.

πετρ-ώδης, ώδες, adj. [*πέτρος*, "a stone"] ("Pertaining to *πέτρος*"; hence) *Stony*.—As Subst. : *πετρώδη*, όν, n. plur. *Stony places*.

πεφορτισμένος, η, ον, P. perf. pass. of *φορτίζω*.

πήρα, ας, f. *A leathern wallet, knapsack, scrip, etc.*, used by travellers for carrying necessities.

πῆχυς, εως, m. ("A forearm"; hence) As a measure of length : *A cubit*, i.e. the distance from the point of the elbow to the end of the little finger; about 18 inches [akin to Sans. *bāhu*, "the arm"].

πικρ-ός, adv. [*πικρ-ός*, "bitter"] ("After the manner of the *πικρός*"; hence) *Bitterly*.

Πιλάτος, ου, m. [Gr. form of Lat. *Pilātus*] *Pilatus* or *Pilate* (*Pontius*); a Roman Procurator of Judæa, who came into office A.D. 26, and held it for ten years. His conduct during that time appears to have been very tyrannical; so much so, indeed, that it caused an insurrection at Jerusalem, and subsequently a rising of the people at

Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished him into Gaul, and in that country he is said to have died by his own act A.D. 41.

πίμ-πλη-μι, f. πλήσω, p. πέπληκα, 1. aor. ἐπλησα, v. a. With Acc. and Gen.: *To fill* a thing *with* something;—at xxvii. 48 supply αὐτόν (= τὸν σπόγγον) as Acc. after πλήσας. —In Pass.: With Gen. alone; xxi. 10.—Pass. (p. πέπλησμαι), 1. aor. ἐπλήσθην, 1. fut. πλησθήσομαι [lengthened fr. root πλη, akin to Sans. root PĀ, “to fill”].

πίναξ, ἄκος, m. (“A board”; hence) *A wooden dish, trencher, platter.*

πί-νω, f. πίομαι, p. πέπωκα, 2. aor. ἐπίον, v. a.: 1. *To drink.* —2. *To drink of or out of* [roots πι and πο, akin to Sans. roots PĪ and PĀ, “to drink”].

πιπράσκω, p. πέπρᾱκα, v. a. *To sell.*—Pass.: πιπράσκομαι, p. πέπρᾱμαι, 1. aor. ἐπρᾶθην, (f. πρᾶθήσομαι);—at xxvi. 9 with Gen. of price.

πίπτω, f. πεσοῦμαι, p. πέπτωκα, 2. aor. ἐπεσον, v. n. *To fall* [reduplicated fr. root πετ, akin to Sans. PAT, “to fly”; also “to fall down”].

πιστ-εύω, f. πιστεύσω, p. πεπίστευκα, 1. aor. ἐπίστευσα, v. n. [πιστ-ις, “belief”] (“To have *πίστις*”; hence) 1. *To believe or credit.*—2. *To believe, have faith.*—3. With Dat. of person: *To believe, etc., a person.*

πίσ-τις, τews, f. [for πίθ-τις; fr. πιθ, root of πείθω, “to persuade”; Pass., “to be persuaded, to believe or trust”] (“A believing or trusting”; hence) *Belief, trust, faith.*

πισ-τός, τή, τόν, adj. [for πιθ-τός; fr. πιθ, root of πείθω, “to persuade”; Pass., “to be persuaded; to believe or trust”] *Faithful, trusty.*

πλᾶν-άω -ῶ, f. πλανήσω, 1. aor. ἐπλάνησα, v. a. [πλάν-ος, “a leading astray”] *To lead astray, to deceive, etc.*

πλᾶν-η, ης, f. (“A wandering or a straying”; hence) *Error, etc.*

πλᾶν-ος, ον, adj. [πλᾶν-άω, “to lead astray”] *Leading astray, misleading.* — As Subst.: πλᾶνος, ον, m. *A deceiver, impostor.*

πλατεῖα, as, f. [fem. of adj. πλατύς, “broad,” used as a Subst.] *A broad road or way,* as opposed to δύμη, *a street*; see δύμη.

πλάτ-υνω, (f. πλατύνω),  
v. a. [πλατ-ύς, "wide, broad"]  
*To make something wide or  
broad.*

πλάτ-ύς, εἶα, ύ, adj. *Wide,  
broad* [akin to Sans. *prith-u*,  
"great"; fr. Sans. root *PRATH*,  
"to be extended"].

1. πλείον, nom. and acc.  
neut. sing. of πλείων.

2. πλείον, comp. adv. [ad-  
verbial neut. of πλείων,  
"more"] Of degree: *More,  
in a greater or higher degree.*

πλείστος, η, ον; see πολύς.

πλείων (πλέων), ον; see  
πολύς.

(πλέκ-ω, f. πλέξω, p. πέ-  
πλεχα and πέπλοχα), 1. aor.  
ἐπλεξα, v. a. *To plait, make  
by plaiting* [akin to Sans. root  
*PRICH*, "to mix, to unite"].

πλέξας, ᾶσα, αν, P. 1. aor.  
of πλέκω.

πληθυνθήσονται, 1. fut. ind.  
pass. of πληθύνω.

(πληθ-ύνω), v. a. [πλήθ-ω,  
"to fill"] 1. *To fill, make  
full.*—2. Pass.: 1. aor. ἐπληθ-  
ύνην, ("To be made full";  
hence) Of iniquity: *To be-  
come, or wax, great; to be  
excessive.*

πλήν, adv.: 1. *Except.*—2.  
*But, but however.*

πληρ-όω -ῶ, f. πληρώσω,  
p. πεπλήρωκα, 1. aor. ἐπλήρωσα,  
v. a. [πλήρ-ης, "full"] ("To  
make" a thing, etc., "πλή-  
ρης"; hence) 1. *To fill.*—2.

*To fulfil, accomplish.*—Pass.:  
πληρ-όμαι -οῦμαι, p. πε-  
πλήρωμαι, 1. aor. ἐπληρώθην,  
1. fut. πληρωθήσονται.

πλήρω-μα, μάτος, n.  
[lengthened fr. πλήρο-μα; fr.  
πληρό-ω, "to fill"] ("That  
which fills"; hence) *A piece  
of cloth, etc., for filling up a  
hole or rent in a garment.*

πλησίον, adv. [adverbial  
neut. of πλησίος, "near"] 1.  
*Near, nigh.*—2. With art.  
prefixed: *A neighbour*; see 1.  
δ, no. 6, b.

πλοῖον, ον, n. [i. e. πλό-ιον,  
for πλέ-ιον; fr. πλέ-ω, "to swim  
or float"] ("The swimming,  
or floating, thing"; hence) *A  
vessel, ship, etc.*

πλού-σιος, σία, σιον, adj.  
[for πλούτ-σιος; fr. πλούτ-ος,  
"wealth"] ("Pertaining to  
πλούτος"; hence) *Having, or  
possessing, wealth; wealthy,  
rich.*—As Subst.: πλούσιος,  
ον, m. *A wealthy or rich man.*

πλού-τος, του, m. [πλου,  
a lengthened form of πλε =  
πλη, root of πίμ-πλη-μι, "to  
fill"] ("That which fills or  
makes full"; hence) *Wealth,  
riches.*

πνεῦ-μα, μάτος, n. [πνευ,  
lengthened form of πνε, root  
of πνέω, "to blow or breathe"]  
("That which blows or  
breathes"; hence) 1. *Wind,  
air.*—2. *Spirit, disposition.*—  
3. *A spirit, spiritual being.*—

4. With or without the art., and also sometimes with ἅγιον: *The Spirit, the Holy Spirit.*—

5. A person's spirit, or soul.

πνέω, (f. πνεύσομαι, πνευσούμαι, and in late poets πνεύσω, p. πέπνευκα), 1. aor. ἔπνευσα, v. n. Of the wind: *To blow.*

πνίγω, (f. πνίξω and πνίξομαι, 1. aor. ἔπνιξα), v. a. *To choke, throttle, etc.*

πόθεν, adv. *Whence* [akin to Sans. pron. *ka*, "who, which"; cf. Ionic form κόθεν].

ποιέω -ω, f. ποιήσω, p. πεποίηκα, 1. aor. ἐποίησα, v. a. and n.: 1. Act.: a.: (a) *To make* in the fullest acceptation of the term.—(b) With second Acc.: *To make* an object that which is denoted by the second Acc.; v. 36; iv. 19, etc.—(c) With Objective clause: *To make, cause, bring about, effect* that something take place, etc.; v. 32.—b. Of a tree, seed, etc., or figuratively of persons: *To bear, produce, bring forth, fruit, etc.*—c.: (a) *To do, perform.*—(b) With Acc. of thing and Acc. of person: *To do something to one*; xxvii. 22.—(c) Without nearer Object: *To do, act, etc.*—2. Mid.: ποιεῖμαι -οῦμαι, (f. ποιήσομαι), 1. aor. ἐποίησάμην, *To make for one's self, etc.*—3. Neut.: *To do or act*

in any way; i. 24, etc.:—καλῶς ποιεῖν τινι, *to do good to one, to benefit one*; v. 44.

ποικίλος, ἰλη, ἰλον, adj. ("Many-coloured, mottled, dappled"; hence, "changing colour"; hence) *Of various sorts or kinds; various, different* [akin to Sans. root *PIÇ*, "to adorn"; and so, literally, "adorned"].

ποιμαίνω, f. ποιμάνω, 1. aor. ἐποίμανα, v. a. [akin to ποιμήν, "a shepherd"] *To herd, tend, sheep, etc.; to feed, whether actually or figuratively.*

ποιμήν, ένος, m. *A shepherd*;—at xxvi. 31 figuratively of Christ [akin to Sans. root *PA*, "to nourish; to protect"; and so, literally, "a nourisher; a protector"].

ποίμνη, ης, f. [akin to ποιμήν] *A flock of sheep, whether actual or figurative.*

ποῖος, α, ον, adj.: 1. *Of what sort or kind, what kind of, etc.*—2. *What, which.*

πόλ-εμος, έμου, m. [prob. for πάλ-εμος; fr. παλ, root of πάλ-λω, "to brandish, hurl," etc.] ("A brandishing or hurling" of weapons; hence) *War.*

πόλ-ις, εως, f.: 1. *A city*:—ἡ ἁγία πόλις, *the holy city*, i. e. Jerusalem, iv. 5, etc.—2. *THE City*; i. e. Jerusalem; v. 35, etc. [akin to Sans. *pur-a*, "a town or city"].

πολλ-ᾶκις, adv. [πολύς,

πολλ-οῦ, "much"; plur. "many"] *Many times, often-times, frequently.*

πολύλογ-ία, *ias*, f. [πολύλογ-ος, "much-talking"] ("The quality of the πολῦλογος"; hence) *Much talking or speaking.*

πολύς, πολλή, πολύ, adj.: 1. Pos.: a. Of number or quantity: (a) Sing.: *Much, large, great.*—(b) Plur.: *Many*;—at iii. 7 with Gen. of "thing distributed."—As Subst.: (a) πολλοί, ὦν, m. plur.: *Many persons, many.*—(β) πολλά, ὦν, n. plur. *Many things.*—b. Of degree, etc.: *Much, great.*—Adverbial neut. sing.: πολύ, *Much, greatly; highly.*—As adverbial dat. of measure with comp. words: πολλῶ, *By much, by far, etc.*:—πολλῶ μᾶλλον, *more by far*; i. e. *far or much more*, vi. 30.—As Gen. of price: πολλοῦ, *For much, for a great sum*; xxvi. 9.—c. Of time: *Much, long*; xxv. 19.—Adverbial neut. plur.: πολλά, *Many times, much, often, frequently*; ix. 14.—2. Comp.: πλείων (πλείον), *ον, More.*—As Subst.: a. Sing.: πλείον, *ονος*, n. *More.*—b. Plur.: *More things.*—3. Sup.: πλείστος, *η, ον*: a. Sing.: *Very great, very large.*—b. Plur.: *Most, most numerous.*

πολ-ῦ-τιμ-ος, *ον*, adj. [πολ-

ύς, "much"; (v) connecting vowel; τιμ-ή, "value"] *Of much, or high, value; very valuable or costly; of great, or high, price.*

πονηρ-ία, *ias*, f. [πονηρ-ός, "wicked"] ("The quality or condition of the πονηρός"; hence) *Wickedness.*

πονη-ρός, ρά, ρόν, adj. [lengthened fr. πονε-ρός; fr. πονέ-ω, in force of "to feel, or suffer, pain"] ("Feeling, or suffering, pain"; hence, "painful"; hence, "in sorry plight, bad"; hence) Morally: *Bad, evil, wicked.*—As Subst.: a. πονηρός, οῦ, m.: With art. prefixed: *The wicked one*, i. e. Satan.—b. πονηρόν, οῦ, n.: With art. prefixed: ("That which is wicked"; i. e.) *Wickedness, evil* in the abstract.—N.B. The expression ἐκ τοῦ πονηροῦ, vi. 13, is variously assigned to the two foregoing meanings. [25] Comp.: πονηρ-ότερος; (Sup.: πονηρ-ότατος.)

Πόντιος, *ον*, m.; see Πιλάτος.

(πορ-εύω, f. πορεύσω, 1. aor. ἐπόρευσα, v. a. [πόρ-ος, "a way," etc.; also, "a going," etc.] 1. Act.: "To make, or cause, to go."—2. Mid.): πορ-εύομαι, f. πορεύσομαι, (1. aor. ἐπορεύσῃην), 2. aor. pass. in mid. force, ἐπορεύθην, ("To make one's self to go"; i. e.) *To go, proceed, etc.*

**πορνε-ία** (trissyll.), *ias*, *f.* [*πορνε-ύω*, "to fornicate"] *A fornicating, fornication.*

**πόρ-νη**, *νης*, *f.* [prob. for *πέρ-νη*; fr. *πέρ-νημι*, "to sell"] ("A female sold"; hence) *A harlot*, inasmuch as in Greece females of this class were mostly female slaves who were sold for immoral purposes.

**πρόρῳ**, *adv.* [another form of *πρό-σω*; fr. *πρό*, "before"] ("Forwards"; hence) *Afar, far off, far away, at a distance*, whether actually or figuratively.

**πόσ-ᾱκις**, *adv.* [*πόσ-ος*, "how many"] ("After the manner of the *πόσος*"; hence) *How many times, how often.*

**πόσ-ος**, *η, ου, adj.* *How much?*—Plur.: *How many.*—As adverbial dat. of measure with comp. words: *πόσῳ*, *By how much*; vii. 11, *etc.*—As Subst.: *πόσα*, *ων*, *n. plur.* *How many things*; xxvii. 13 [akin to Sans. *kas*, "who?" cf. Ionic and Æolic *κόσ-ος*].

**ποτ-ᾱμός**, *αμοῦ*, *m.* [*ποτ-όν*, "drink"] ("That which pertains to drink"; hence) *A river*, as being drinkable water.

**ποτᾱμός**, *ῆ, όν, adj.* *Of what sort or kind.*

1. **πό-τε**, *interrog. particle.* *At what time? when?*—*ἕως πότε*, *until when?* i. e. *for how long a time, how long?* [akin

to Sans. *ka-s*, "who?" cf. Ionic form *κό-τε*].

2. **πο-τέ**, *enclitic particle.* *At some time* [id.].

**ποτήριον**, *ου*; see *ποτήριος*.

(*ποτήρ-ιος*, *ία, ίον, adj.* [*ποτήρ*, "a drinker"; hence, "a drinking-cup"] "Pertaining to a *ποτήρ*."—As Subst.: *ποτήριον*, *ου, n.*: 1. *A drinking-cup*; xxiii. 25, *etc.*—2. *The cup, or wine-cup, at the Last Supper*; xxvi. 27.—3. *The cup presented, as it were, by God to man that man may drink of it, implying the lot, condition, etc., whether good or bad, which God has assigned to him*:—*τὸ ποτήριον τοῦτο*, *this cup*; i. e. *this condition of trial and agony now appointed for me*, xxvi. 39; 42.

**ποτ-ίῳ**, (*f. ποτίσω and ποτίω*), *p. πεπόρικα*, *l. aor. ἐπόρικα*, *v. a.* [*πότ-ος*, "drink"] 1. *To give to drink*.—2. With Acc. of thing and Acc. of person: *To give something to one to drink*; x. 42.

**ποῦ**, *adv.*: 1. In direct questions: *Where? in what place?* ii. 2, *etc.*—2. In indirect questions: *Where, in what place*; ii. 4, *etc.* [fr. same root as *πό-τε*; cf. *πότε*].

**πούς**, *ποδ-ός*, *m.* ("The going thing"; hence) *A foot*, [for *πόδ-ς*; akin to Sans. *pād*, or *pad*, "a foot," fr. root *PAD*,

"to go"; cf. Lat. *pes*, *pēd-is*; also, English *foot*].

**πραγ-μα**, *μᾶτος*, n. [**πραγ**, root of **πράσ-σω**, "to do"] 1. *That which is done; a deed, act, etc.*—2. *A thing; a matter, an affair.*

**πραῖς**, contr. masc. nom. plur. of **πραῖς**.

**πραιτόριον**, *ον*, n. [Gr. form of Lat. *prætorium*] *The prætorium; i. e. the official residence of a Roman Prætor, or Governor, in his province.*

**πραῖς**, *εως*, f. [for **πραγ-σις**; fr. **πραγ**, root of **πράσσω**, in force of "to do"] ("A doing"; hence) *Action, act, deed.*

**πρᾶος**, *ον*, adj. Of persons: *Mild, gentle, meek.*

**πράϋς**, *εἷα*, *θ*, adj. = **πρᾶος**.

**πρέπω**, (f. **πρέψω**, 1. aor. **ἔπρεψα**), v. n. *To be becoming or becoming; to be suitable, proper, etc.*

**πρέπων**, *ουσα*, *ον*, P. pres. of **πρέπω**;—at iii. 15 **πρέπων** is predicated of the clause **πληρῶσαι πᾶσαν δικαιοσύνην**.

**πρεσβύτερος**, *ον*, m. [**πρεσβύτερος**, "older"; comp. adj. formed from **πρέσβυς**, "an old man"] *An elder.*—Plur.: *The Elders*, i. e. the Seniors or Senators, who were members of the Sanhedrim; mostly in connexion with **ἀρχιερεῖς** and **γραμματεῖς**, and preceded by the art.

**πρίν**, adv.: 1. *Before.*—2.

With or without *ἤ*: *Before that.*

**πρό**, prep. gov. gen. *Before.*

**προ-ἄγω**, f. **προ-ἄξω**, p. **προ-ἦχα**, 2. aor. **προ-ἤγαγον**, v. n. and a. [**πρό**, "before"; **ἄγω**, (neut. or reflexive), "to go"] *To go before.*

(**προ-βαίνω**, f. **προ-βήσομαι**), p. **προ-βέβηκα**, 2. aor. **προ-έβην**, v. n. [**πρό**, "forwards"; **βαίνω**, "to go"] *To go forwards from a place; to advance.*

**πρό-βᾶ-τον**, *του* (mostly plur.), n. [**πρό**, "forwards"; **βα**, root of **βαίνω**, "to go"] ("That which goes, or walks, forward"; and, so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep*, whether actual or figurative.

(**προ-βιβάζω**, f. **προ-βιβᾶω** and **προ-βιβῶ**), 1. aor. **προ-εβιβάσα**, v. n. [**πρό**, "forwards"; **βιβάζω**, "to make to go"] ("To make to go forwards; to lead forwards or on"; hence) *To induce, instigate, etc.*—Pass.: 1. aor. **προ-εβιβάσθην**.

**προβιβασθεῖς**, *εἷσα*, *έν*, P. 1. aor. pass. of **προβιβάζω**.

**προ-εἶπον**, (f. **προερέω** and **προερέω**), p. **προεἶρηκα**, v. n. [**πρό**, "before" in time; **εἶπον**, "I said";—root **ἔρ**, "to say"] Second aor. without pres., the other tenses



being used as its fut. and perf.: With Dat. of person: *To say, or tell, before or beforehand to one; to foretell one.*

**προείρηκα**, perf. ind. of **προεῖπον**.

**προελθών**, οὔσα, ὄν, P. 2. aor. of **προέρχομαι**.

**προ-έρχομαι**, f. **προ-ελεύσομαι**, (p. **προ-ελήλυθα** and **προ-ήλυθα**), 2. aor. **προ-ἦλθον** [**πρό**, "forwards"; **έρχομαι**, "to come or go"] *To come, or go, forwards.*

**προέφθασα**, 1. aor. ind. of **προφθάνω**.

**πρό-θε-σις**, σεις, f. [**πρό**, "forth, before"; **θε**, a root of **τί-θη-μι**, "to put or place"] *A putting, or placing, forth or before one:—οἱ ἄρτοι τῆς προθέσεως, the loaves of the setting before God; in the English Version translated shew-bread. These loaves, which were twelve in number, to corresponds to the twelve tribes of Israel, were made of fine flour, containing each of them "two tenth deals." They were sprinkled with frankincense, and placed in two rows on "the pure table" in the Holy Place, as an offering set before God. Each Sabbath twelve fresh loaves were made and put on the table; and those that were removed the priests alone were allowed, by*

the Law, to eat; cf. Levit. xxiv. 6.

**πρό-θυμ-ος**, ον, adj. [**πρό**, "forward"; **θυμ-ός**, "mind"] ("Having the mind forward"; hence) *Ready, willing.*

**πρός**, prep. gov. (gen.) dat. and acc.: 1. With Dat.: Locally: *At, near, close to.*—2. With Acc.: a. Locally: (a) *To, towards, unto.*—(b) *At, about, near, over against.*—(c) *With*; xiii. 56:—**πρός σέ**, *with thee, i.e. at thy house*, xvi. 18.—b. Of persons: (a) *In conversation, etc.: Among, with.*—(b) *Mentally: To one's self, i.e. in, within, one's self.*—c. Of union: *To, unto.*—d. Of putting questions, etc.: *To put questions to, to question with.*—e. Of speaking: *To, unto.*—f. In the expression **τί πρὸς ἡμᾶς**, etc.: *Unto*; xvii. 4.—g. *With reference to, on account of, for*; xix. 8.—h. Folded by Acc. neut. sing. of the definite art., and an Inf. = Lat. *ad* with Gerund in dum or a Gerundive: *For the purpose of doing, etc.; in order to do, etc.*; v. 28; vi. 1, etc.

**προσ-δοκάω** -δοκᾶ, (f. **προσ-δοκῆσω**), v. a. and n. [**πρός**, in "strengthening" force; obsol. **δοκάω**, "to expect";—or to be divided **προσ-δοκ-ᾶω**; for **προσ-δεκ-ᾶω**; fr. **πρός**, in "strengthening"

force; δέχ-ομαι, Ionic δέκομαι, in force of "to expect, await"] 1. Act.: *To expect, await, wait for.*—2. Neut.: *To be in expectation, to expect.*

προσελθών, οὔσα, ὄν, P. 2. aor. of προσέρχομαι.

προσ-έρχομαι, (f. προσ-ελεύσομαι), p. προσ-ελήλυθα, 2. aor. προσ-ἦλθον, v. mid. [πρός, "to"; ἔρχομαι, "to come"] 1. With Dat.: *To come to or near to; to come up to, approach.*—2. Alone: *To come up, draw near, etc.*

πρόσευξαι, 2. pers. sing. 1. aor. imperat. of προσεύχομαι; vi. 6.

προσευχ-ή, ἡς, f. [προσεύχομαι, "to pray to"] ("A praying to" God; hence) *Prayer, supplication*:—οἶκος προσευχ-ῆς, *house of prayer*, a distinctive appellation for the Temple, xxi. 13; cf. Isa. lvi. 7.

προσ-εύχομαι, imperf. προσ-ηυχόμεν, f. προσ-εύξομαι, 1. aor. προσ-ηυξάμεν, v. mid. [πρός, "to"; εἶχομαι, "to pray"] ("To pray to" God; hence) Without nearer Object: *To offer up prayers, to pray.*

προσ-έχω, (f. προσ-έξω), p. προσ-έσχγκα, v. a. and n. [πρός, "to"; ἔχω, "to hold"] 1. Act.: With νοῦν (expressed or) to be supplied: "To hold the mind to or towards";

hence) With Inf.: *To take heed to do, etc.*—2. Neut.: Without νοῦν and in reflexive force: ("To take heed to one's self," etc.; hence) With ἀπό: *To beware of.*

προσῆλθον, 2. aor. ind. of προσέρχομαι.

προσ-ήλυτ-ος, ου, m. [for προσ-έλυθ-ος; fr. πρόσ, "to"; ἔλυθ, root of ἡλύθ-ον, ἐλήλυθ-α, ἡλυθ-α, ἐλεύ-σομαι, the 2. aor., perf., 1. aor., and fut. of ἔρχομαι, "to come"] ("One coming to" (the Jewish) religion; hence) *A convert, proselyte.*

προσηνεγκα, 1. aor. ind. of προσφέρω.

προσηνεχθην, 1. aor. ind. pass. of προσφέρω.

προσηυξάμεν, 1. aor. ind. of προσεύχομαι.

προσθεῖναι, 2. aor. inf. of προστίθημι.

πρόσ-καιρ-ος, ου, adj. [πρός, "at or for"; καιρ-ός, "a season"] *For a season only; enduring only for a time.*

(προσ-κἀλέω-κἀλῶ, f. προσ-καλέσω, v. a. πρόσ, "to"; καλέω, "to call"] "To call" a person "to" one's self.—Mid.: προσ-καλέομαι-καλοῦμαι, 1. aor. προσ-εκαλεσάμεν, perf. pass. in mid. force, προσ-κέκλημαι, *To call to one's self, etc.*

(προσ-κολλάω-κολλῶ, v. a.

[*πρός*, "to"; *κολλάω*, "to glue"] "To glue to or on to."

— Pass. : *προσ-κολλάομαι* -*κολλῶμαι*), f. *προσ-κολληθήσομαι*, 1. aor. *προσ-εκολληθην*, ("To be glued to or on to"; hence) With Dat. : *To be united, or joined, to or on to*.

*προσκολληθήσομαι*, 1. fut. pass. ind. of *προσκολλάω*.

*προσ-κόπτω*, (f. *προσ-κόψω*), 1. aor. *προσ-έκοψα*, v. a. and n. [*πρός*, "at or against"; *κόπτω*, "to beat or strike"] 1. Act. : Of the foot as Object : Fold. by *πρός* and Acc. : *To strike, beat, dash the foot against*; iv. 6.—2. Neut. : With Dat. dependent on *πρός* : Of the wind as Subject : *To beat, or dash, against*; vii. 27.

(*προσ-κῦλλω*), 1. aor. *προσ-εκύλισα*, v. a. [*πρός*, "to"; *κῦλλω*, "to roll"] *To roll to or up to*.

*προσ-κυνέω* -*κυνῶ*, f. *προσ-κυνήσω*, 1. aor. *προσ-εκύνησα*, v. n. and a. [*πρός*, "to or towards"; *κυνέω*, "to kiss"] ("To kiss—the hand—to or towards" one as a mark of respect or homage; hence) 1. Neut. : With Dat. : a. *To pay homage to, to do obeisance to*.—b. *To fall down before, to prostrate one's self before*, as do the Orientals to this day before a superior.

*St. Matt.*

—c. Either alone or with Dat. : *To worship*.—2. Act. : *To worship*; iv. 10.

*προσλαβόμενος*, η, ον, P. 2. aor. mid. of *προσλαμβάνω*.

(*προσ-λαμβάνω*, f. *προσ-λήψομαι*), 2. aor. *προσέλαβον*, v. a. [*πρός*, "to"; *λαμβάνω*, "to take"] *To take to one*.—

Mid. : *προσ-λαμβάνομαι*, 2. aor. *προσελάβόμην*, *To take to one's own self*;—at xvi. 22 the word is variously considered as meaning : a. *To take hold of*.—b. *To take aside for the purpose of privately speaking to one*.

*προσ-μένω*, 1. aor. *προσ-έμεινα*, v. n. [*πρός*, "near"; *μένω*, "to remain"] ("To remain near"; hence) With Dat. of person : *To continue with one*;—at xv. 32 fold., also, by Acc. of "Duration of time."

*προσ-πίπτω*, (f. *προσ-πεσούμαι*), 2. aor. *προσ-έπεσον*, v. n. [*πρός*, "upon, against"; *πίπτω*, "to fall"] With Dat. : *To fall upon or against; to dash against*.

(*προσ-τάσσω*), 1. aor. *προσ-έταξα*, v. a. and n. [*πρός*, "at"; *τάσσω*, "to arrange, set in order"] ("To arrange or set in order at; to post at"; hence) *To enjoin, command, order*.

*προστεθήσομαι*, 1. f. ind. pass. of *προστίθημι*.

(προσ-τίθημι, f. προσ-θή-σω), 1. aor. προσ-έθηκα, 2. aor. προσ-έθην, v. a. [πρός, "in addition"; τίθημι, "to put or place"] ("To put or place in addition"; hence) With Dat. of person: *To add to*.—Pass.: (προσ-τίθεμαι), 1. aor. προσ-ετέθην, 1. f. προσ-τεθήσομαι.

προσ-φέρω, (f. προσ-οίσω), p. προσ-εήνοχα, 1. aor. προσ-ήνεγκα, 2. aor. προσ-ήνεγκον, v. a. [πρός, "to"; φέρω, "to bear, carry, bring"] *To bear, carry, or bring to one; to bring*.—Pass.: προσ-φέρομαι, 1. aor. προσ-ηνέχθην;—at xix. 13 προσηνέχθη (sing.) has for its Subject the neut. nom. plur. παιδία.

πρόσ-ωπ-ον, ου, n. [for πρόσ-οπ-ον; fr. πρόσ, "towards"; root ὄπ (whence ὄψομαι = ὄπ-σομαι, used as fut. of ὄρω), "to see"] ("That which looks towards" an object; hence) 1. *A face, countenance*.—2. *Outward condition or circumstances*.—3. Of the sky: *Face, aspect, appearance*; xvi. 3. —4. *Face for person*:—πρὸ προσώπου σου, *before thy face*; i. e. *before thee*, xi. 10.

πρόφα-σις, σεως, f. [prob. for πρόφαν-σις; fr. προφαίνω, "to show forth," through πρό, and φαν, root of φαίνω] ("A shining forth," as an ostensible cause or reason; hence, in a bad sense) *A*

*pretext, pretence, simulation*.—N.B. Sometimes this word is assigned to πρό, "beforehand"; and φα, a root of φημι, "to speak"; in this case it must be divided πρό-φᾶ-σις, and means, according to its origin, "a speaking beforehand."

προφητε-ία (quadrissyll.), ιας, f. [προφητε-ύω (quadrissyll.), "to prophesy"] ("A prophesying"; hence) *A prophecy*; xiii. 14.

προφητ-εύω, f. προφητεύσω, 1. aor. προεφήτευσα and ἐπροφήτευσα, v. n. [προφήτης, "a prophet"] ("To be a prophet"; hence) *To prophesy*; i. e., a. *To speak, or teach, under the inspiration of the Holy Spirit*.—b. *To foretell, predict*.

προ-φή-της, του, m. [πρό, "for"; φη, root of φημι, "to speak"] ("One who speaks for" God; hence) *A prophet*; i. e., a. *An inspired teacher or preacher*.—b. *One who foretells, or predicts, future events*.

(προ-φθάνω, f. προ-φθάσω and προ-φθήσομαι), 1. aor. προ-έφθασα, v. a. [πρό, "before" in time; φθάνω, "to be beforehand with"] *To be beforehand with, to anticipate, a person in speaking, etc.*—N.B. In Gr. Test. only at xvii. 25.

**πρῶτ**, adv. [akin to **πρό**, "before"] *Early in the morning, at dawn or day-break.*

**πρῶτα**, as, f. [fem. of **πρώτος**, "early, at early morn," used as Subst.] *Early hour, time of early morn, early morning*:—**πρῶτας γενομένης**, Gen. Abs., xxvii. 1;—at xxi. 18 **πρῶτας** is Gen. of time.

**πρῶτ-ο-καθέδρ-ια**, **ιας**, f. [**πρῶτ-ος**, "first"; (ο) connecting vowel; **καθέδρ-α**, "a seat"] ("That which appertains to a first seat"; hence) *The highest position, the foremost place, the seat or post of honour*—in an abstract notion, not the seat on which one sits.

**πρῶτ-ο-κλίσια**, **κλίσιας**, f. [**πρῶτ-ος**, "first" in rank or dignity; (ο) connecting vowel; **κλίσια**, "a couch" used at meals, etc.] ("The first couch"; i. e.) *The upper couch at an entertainment*.—At ordinary entertainments a couch was placed on each of three sides of a table, the remaining or lower side being left open to allow of the attendants placing and removing the dishes. The couch placed at the top was considered the place of honour, and hence the Pharisees especially desired to have it allotted to them.

**πρῶτον**, adv. [adverbial neut. of **πρῶτος**, "first"] *In the first place, first of all, first.*

**πρῶτος**, η, ον, sup. adj. [contracted fr. **πρό-ατος**, syncopated fr. **πρό-τατος**; fr. **πρό**, "before," with superlative suffix **τατος**] ("Most before," in place, rank, time, etc.; hence) *First* in fullest meaning of the word.—As Subst.: a. **πρῶτοι**, ον, m. plur. *First, or principal, men*.—b. **πρῶτα**, ον, n. plur.: With art.: *The first circumstances, i. e. the first state or condition*; xii. 45.

**πρῶτ-ό-τοκ-ος**, ον, adj. [for **πρῶτ-ό-τεκ-ος**; fr. **πρῶτ-ος**, "first"; (ο) connecting vowel; **τεκ**, root of **τίκτω**, "to beget"] *First-begotten*.

**πτερυγ-ιον**, **ιον**, n. dim. [**πτέρυξ**, **πτέρυγ-ος**; see **πτέρυξ**, no. 2] ("A small **πτέρυξ**"; hence) *A pointed roof or peak of a building*;—or, according to others, *a turret, battlement, pinnacle*.

**πτέρ-υξ**, ὕγος, f. [**πτερόν**, "a feather"] ("A thing pertaining to **πτερόν**"; hence) 1. *A wing*.—2. *A point of a building*.

**πτύ-ον**, ον, n. [**πτύω**, "to spit out"; hence, of the sea, "to disgorge, to cast forth or out"] ("That which casts forth or out," after the manner of the sea; hence) *A winnowing-shovel, winnowing-fan, with which corn, after threshing, was thrown towards the wind*

to free it from the chaff; see *λικμάω*.

*πτῶ-σις*, *σεως*, f. [*πτω*, a root of *πίπτω*, "to fall"] *A falling, fall*.

*πτωχός*, ἡ, ὅν, adj. [for *πτωκ-ός*; fr. *πτῶσ-σω* (= *πτῶκ-σω*), "to go about crouching or cowering," as a beggar would] ("Going about crouching or cowering"; hence, "begging"; hence) *Poor*.—As Subst.: *πτωχοί*, ὧν, m. plur.: With art.: *The poor*.

*πύλ-η*, *ης*, f. *A gate*, whether actual or figurative.

*πυλ-ών*, ὄνος, m. [*πύλ-η*, "a gate"] ("That which has a *πύλη*"; hence) *A gateway, gate-tower*, which was often separated from the house.

*πυ(ν)θ-άνομαι*, f. *πεύσομαι*, p. *πέπυσμαι*, 2. aor. *ἐπυθόμην*, v. mid. irreg. *To ask, inquire* [root *πυθ*, akin to Sans. root *BUDH*, "to understand"].

*πῦρ*, *πυρός*, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc.; used both in a literal and figurative meaning [akin to Sans. root *ṛṣ*, "to purify"].

*πύργος*, *γου*, m. *A tower* [prob. fr. same source as *πόλις*; see *πόλις*].

*πῦρέω-σω*, (f. *πῦρέξω*, p. *πεπύρεχα*), v. n. [for *πῦρέτω*; fr. *πῦρετ-ός*, q. v.] *To be in, or have, a fever*.

*πῦρ-ετός*, *ετοῦ*, m. [*πῦρ*, *πῦρ-ός*, "fire"; hence, "fever heat"] ("That which pertains to *πῦρ*"; hence) *A fever*.

*πυρρό-αῖω*, v. n. [*πυρρό-ός*, "flame-coloured"] Of the sky: *To be flame-coloured; to be fiery-red or fiery*.

*πωλέω* -ῶ, (f. *πωλήσω*), 1. aor. *ἐπώλησα*, v. a. *To sell*.

*πῶλος*, *ου*, m. *A foal, a colt*.

*πῶς*, interrog. adv. *In what way, how* [akin to Sans. *kas*, "who?" see *πότε*].

\**Ραββί*, m. indecl. ("My most excellent one") *Rabbi*, i. e. *Master*; a term of respect.

*ῥάβδος*, *ου*, f. *A rod or staff*.

\**ῥακά*, n. indecl. ("Vile, or worthless, one"; or "one spit upon") *Raca*; a term of abuse among the Jews.

*ῥάκ-ος*, *εος ους*, n. *A cutting* of cloth; i. e. a small piece of *cloth*, etc., cut off from a large piece or roll [akin to Sans. root *VRACCH*, "to cut"].

\**Ραμά*, f. indecl. ("A height") *Rama*; a city of the tribe of Benjamin, in the vicinity of Bethlehem and Jerusalem.

(*ῥάπ-ῖω*), f. *ῥάπισω*, 1. aor. *ἐῤῥάπισα*, v. a. [for *ῥάπιδ-σω*; fr. *ῥάπιδ*, *ῥάπιδ-ος*, "a rod"]

1. *To beat, or strike, with a rod.*—2. *To smite, or strike, on the face;*—at xxvi. 67 without nearer Object.

**ῥάφ-ις, ἰδος, f.** [**ῥαφ**, a root of **ῥάπ-τω**, “to sew”] (“That which sews”; hence) *A needle*:

\***Ραχάβ, f. indecl.** (“Capaciousness”) *Rachab*, or *Rahab*; a woman of Jericho who concealed the spies sent by Joshua to spy out the land, when the king of Jericho endeavoured to seize them; see Joshua ii.; and vi. 22—25. After settling among the Israelites she married Salmon, and thus became an ancestress of David, and so of both the Virgin Mary and her husband Joseph.

\***Ραχήλ, f. indecl.** (“Ewe” or “Sheep”) *Rachel*; the younger daughter of Laban, and wife of Jacob, who died as Jacob was “in the way to Ephrath, which is Bethlehem”; see Gen. xxix. 18 sqq.; xxxv. 19.

**ῥήγ-νῦμι** (and **ῥήσσω**), *f.* **ῥήξω**, 1. aor. **ἔρρηξα**, *v. a.* *To break, burst, split, etc.*—Pass.: **ῥήγ-νῦμαι**, (*p.* **ἔρρηγμαι**, 1. aor. **ἔρρηχθην**, 2. fut. **ῥάγῃσομαι**) [root **ῥηγ**; akin to Sans. root **BHAKJ**, “to split, tear”].

**ῥή-μα, μᾶτος, n.** [root **ῥη**, a lengthened form of root **ρε**, whence **ρέω** = **ἔρω**, “to say or

speak”] (“That which is said or spoken”; hence) *A word, saying, declaration, etc.*

**ῥίζα, ἥς, f.** *A root*, whether actual or figurative [akin to Sans. root **VRIDH**, “to grow”].

**ῥίπτω**, (*f.* **ρίψω**, *p.* **ῥέριφα**), 1. aor. **ἔριψα**, *v. a.*: 1. *To throw, cast.*—2. Pass.: (**ῥίπτομαι**), *p.* **ῥέριμμαι**, 1. aor. **ἔριφθην**, 1. fut. **ριφθήσομαι**, (“To be thrown” down; hence) In perf.: *To lie on the ground, to be prostrate.*

\***Ροβοάμ, m. indecl.** (“The people’s enlargement”) *Roboam* or *Rehoboam*; the son of Solomon, king of Judah after the secession of the ten tribes, and an ancestor of Joseph the husband of the Virgin Mary; i. 7. Rehoboam reigned for 17 years from about B.C. 975; see 1 Kings xi. 43; 2 Chron. xii. 13.

\***Ρούθ, f. indecl.** (“Friendship”) *Ruth*, a Moabitess, who married Booz or Boaz; i. 5; see Ruth iv. 13 sqq.

**ῥύμη, ἥς, f.** *A street, or quarter, of a city.*

**ῥύομαι, f. ῥύσομαι**, 1. aor. **ἔρρυσαμην**, *v. mid.* *To deliver.*

**ῥύσαι, ῥυσάσθω**, 1. aor. imperat. of **ῥύομαι**.

\***σαβασθᾶν**, represented by **με ἐγκατέλειπες**, xxvii. 46.

\***σάββατον, ου** (Dat. plur. **σάββασι**), *n.* (“Rest, day of

rest"), Sing. and Plur.: 1. *Sabbath-day, sabbath*.—2. Plur.: *Week*;—at xxviii. 1 σαββάτων occurs twice; the first time, its meaning belongs to no. 1, the second time to no. 2.

σαγήνη, ης, f. *A drag-net* for taking fish; *a seine*.

\*Σαδδουκαῖοι, ων, m. plur. (prob. "Just Ones") *The Sadducees*; a Jewish sect whose tenets were mainly as thus:—an acceptance of the law of Moses and of the Prophets, but a rejection of the traditions held by the Pharisees; a denial of the Resurrection, of a future state of rewards and punishments, of the existence of good angels and of evil spirits, and of the providence of God. The Jewish historian Josephus states that they were very rigid in the administration of justice, and possessed great influence with their countrymen.

\*Σαδώκ, m. indecl. ("Just") *Sadoc* or *Zadoc*; a son of Azor, an ancestor of Joseph the husband of the Virgin Mary; i. 14.

σάκκος, ου, m. ("A coarse cloth" of hair, esp. of goat's hair; hence, as made of it) *A coarse garment, sackcloth*, worn as mourning by the Jews; see Gen. xxxvii. 34.

\*Σαλαθιήλ, m. indecl. ("I have begged of God") *Salathi-*

*el*; a son of Jechonias, and an ancestor of Joseph the husband of the Virgin Mary; i. 12.

σάλ-εῦω, (f. σαλεύσω), 1. aor. ἐσάλευσα, v. a. [σάλ-ος, "a tossing motion"] ("To impart a tossing motion to" an object; hence) 1. Act.: *To shake, make to totter, cause to reel*.—2. Pass.: (σαλ-εῦμαι), p. σεσάλευμαι, 1. aor. ἐσαλεύθην, 1. f. σαλευθῆσμαι, *To be shaken or tossed about*, whether actually or figuratively.

\*Σαλμών, m. indecl. ("Mantled") *Salmon*; son of Naasson, and an ancestor of Joseph the husband of the Virgin Mary; i. 4; see Ruth iv. 20.

σάλπιγξ, ιγγος, f. *A trumpet*; esp. *a war-trumpet*.

Σαμαρεί-της, του, m. [Σαμαρεί-α, "Samarita"] *A man of Samaria, a Samaritan*.—Plur.: *The Samaritans*.

σαπ-ρός, ρά, ρόν, adj. [σαπ, a root of σήπω, "to make rotten"] 1. *Made rotten, rotten, decayed, putrid*.—2. *Bad, vile, worthless*.

σάρξ, σαρκός, f.: 1. *Flesh*.—2. *A person or being*:—πάντα σάρξ, *all flesh*, i. e. *all men*, xxiv. 22.

σᾶρω -ω, (f. σαρώσω), v. a. *To sweep*.—Pass.: p. σεσάρωμαι.

\*Σᾶτᾶνῃς, ᾶ, m. ("Ad-



versary") *Satan*; the chief of the rebellious fallen spirits, the enemy of God and man.

**σάτον, ου, n.** *A saton*; the Gr. word for the Hebrew *seah* ("measure"), which was a measure for corn containing about a peck and a half English. In the English Version it is rendered *measure*.

**σβέννυμι, f. σβέσω, 1. aor. ἔσβεσα, v. a.:** 1. *To extinguish, quench, put out.*—2. Pass.: **σβέννυμαι, (p. ἔσβεσμαι, 1. aor. ἔσβέσθην, 1. f. σβεσθήσομαι)** Of lamps: *To be extinguished, to have gone out.*

**σε-αυτοῦ, αὐτῆς, αὐτοῦ** (only in sing. number), reflexive pron. of 2. person [σύ, "thou or you"; αὐτοῦ, gen. of αὐτός, "self"] *Of thyself or yourself, etc.*

**σεβ-ομαι, (f. σεβήσομαι), v. mid.** *To worship, adore* [akin to Sans. root *śap*, "to worship"].

**σει-σμός, σμου, m. [σει-ω, "to shake"]** ("A shaking"; hence, of the earth) *An earthquake.*

**σειω, (f. σεισω, 1. aor. ἔσεισα), v. a.** *To shake.*—Pass.: **σειομαι, (p. σείσειμαι), 1. aor. ἐσεισθην.**

**σελ-ήνη, ἡνης, f. [σέλ-ας, "bright light, brightness"]** ("That which has *σέλας*"; hence) *The moon*;—cf. Lat. *lūna* fr. *lūcēo*, "to shine."

**σελην-ιάζομαι, v. mid. [σελήν-η, "the moon"]** ("To have the *σελήνη* for one's self"; hence) *To be moon-struck, to be lunatic.*

**σέσωκα, perf. ind of σώζω. σημεῖον, ου, n.** [akin to σῆμα, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign.*

**σ-ήμερ-ον, adv.** *To-day, on this same day* [fr. ἡμέρ-α, "a day"; the σ is prob. the representative of the Sans. *sa*, "the same," used as prefix].

**σῆς, σεός** and later **σητός, m.** *A moth.*

**σῆλαγών, ὄνος, f.** *A jaw-bone; the jaw, cheek.*

**\*Σιδών, ὠνος, f.** ("Fishing or Fishery") *Sidon* (now *Said* or *Saida*); the most celebrated city of Phœnicia, on the borders of the Holy Land. According to Josephus, the Jewish historian, it was named after Sidon (in Hebrew, *Tzidon*), the first-born son of Canaan; see Gen. x. 15. Probably, however, it obtained its name from its early inhabitants having mainly followed the occupation of fishermen.

**\*Σίμων, ὠνος, m.** ("A hearing") *Simon*: 1. The original name of Peter, the brother of Andrew, and son of Jonas; iv. 18, *etc.*—2. Surnamed the Cananite or the Zealot, brother

of Thaddæus; x. 4.—3. A son of Mary, and the brother of Jesus; xiii. 55.—4. A leper, who had been healed, most probably by Jesus, and at whose house in Bethany Jesus was being entertained when Mary poured the myrrh on his head; xxvi. 6.—5. A man of Cyrēnē, whom the Roman soldiers compelled to carry the Saviour's cross; xxvii. 32.

**σίνᾱπι**, εως, n. *Mustard*.

**σινδ-ών**, όνος, f. [prob. fr. Ἰνδ-ός, "an Indian"] ("A thing pertaining to Ἰνδός"; hence) *Indian cloth*; a kind of *fine linen* or *muslin*.

**σῖτισ-τός**, τή, τόν, adj. [for σῖτιδ-τός; fr. σῖτιζω (= σῖτιδ-σω, "to feed, fatten")] *Fed, fattened*.—As Subst.: **σῖτιστά**, ών, n. plur. *Fed, or fattened, animals*; *fatlings*.

**σῖτος**, ου, m. (irreg. plur. σῖτα, ων, n.) *Wheat, corn, grain*.

**\*Σιών**, m. indecl. ("Sunny") *Sion*; the loftiest and most south-western of the hills on which Jerusalem was built. Often put for Jerusalem itself.

**σίωπ-άω** -ῶ, (f. σιώπησω and σιώπησομαι, p. σεσιώπηκα), 1. aor. ἐσιώπησα, v. n. [σίωπ-ή, "silence"] *To be in silence, to be silent, to hold one's peace*.

**σκανδάλ-ιζω**, f. σκανδαλίζω, 1. aor. ἐσκανδάλισα, v. a.

[σκάνδᾱλ-ον, "a snare" laid for the enemy; hence, "a stumbling-block, cause of offence or stumbling"] 1. Act.: *To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend*.—2. Pass.: σκανδάλιζομαι, 1. aor. ἐσκανδάλισθην, 1. f. σκανδάλισθήσομαι, *To be made to stumble; to stumble; to be offended*.

**σκάνδ-ᾱλον**, ᾱλον, n. ("That which jumps upwards"; hence, "a stick in a trap" on which a bait is placed, and which when touched by the animal springs up and shuts the trap; hence, "a trap-spring"; hence, "a snare" laid for an enemy; hence) *A cause of offence, stumbling-block, scandal* [akin to Sans. root SKAND, "to jump upwards"].

**σκεῦος**, εος ους, n.: 1. *A vessel, or implement, of any kind*.—2. Plur.: Of a house: *Household utensils, household-goods, etc.*

**σκη-νή**, νῆς, f. ("A covering thing"; hence) *A booth or tabernacle* formed of the branches of trees [for σκαδ-νή; fr. Sans. root CHHAD (original form SKAD), "to cover"].

**σκιά**, ᾱς, f. *Shade, shadow*, whether actual or figurative [akin to Sans. *chhāyā*, "shade"].

**σκληρός**, ἄ, ὄν, adj. ("Hard, dry"; hence, figuratively) *Hard, austere*, etc.

**σκορπίζω**, (f. σκορπίσω), 1. aor. ἐσκορπίσα, v. a. *To scatter, disperse*, etc.

**σκοτ-εινός**, εἰνῆ, εἰνόν, adj. [σκότ-ος, "darkness"] ("Of, or belonging to, σκότος"; hence) *Dark*.

**σκοτ-ία**, ἰας, f. [akin to σκότ-ος; see σκότος] *Darkness*.

**(σκοτ-ίζω**, v. a. [σκότ-ος, "darkness"] "To make to be in a state of darkness, to darken."—Pass.: **σκοτ-ίζομαι**), part. perf. ἐσκοτισμένος, 1. aor. ἐσκοτίσθην, 1. f. σκοτισθήσομαι, *To be made dark, to be darkened*.

**σκότος**, εὖς οὖς, n. ("The covering thing"; hence) *Darkness*, whether actual or figurative [akin to Sans. root CHHAD (original form SKAD), "to cover"].

**σκυθρ-ωπ-ός**, ὄν (also ὅς, ἡ, ὄν), adj. [σκυθρ-ός, "angry, sullen"; ὤψ, ὥπ-ός, "a face"] *Of an angry, or sullen, face; of a gloomy countenance*, etc.

**σκύλ-λω**, (1. aor. ἐσκῦλα), v. a. [σκυλ-ον, "spoils" stripped from a fallen enemy] ("To spoil, or despoil," a fallen enemy; hence) 1. *To rend, mangle*.—2. *To trouble, harass*.—Pass.: **σκύλ-λομαι**, p. ἐσκυλμαι.

**σμύρνα**, ης, f. *Myrrh*.

**\*Σόδομα**, ων, n. plur. (perhaps "Burning, or Lime-kiln") *Sodom*; a city of Canaan, situate in a very rich plain, not far from the Jordan, and destroyed by fire from heaven for the wickedness of its inhabitants.

**\*Σολομών**, ὦνος, m. ("Pacific") *Solomon*; the son and successor of king David. He reigned over Judah and Israel for forty years, from 1015 to 975 B.C.; see 1 Kings xi. 42.

**σ-ός**, ἡ, ὄν, possess. pron. [σ-ύ, "thou or you"] *Belonging to thee, thy, thine, your*.—As Subst.: **σόν**, σοῦ, n. *Thy property*:—τὸ σόν, *that which is thine, thy property*, xx. 14.

**σοφ-ία**, ἰας, f. [σοφ-ός, "wise"] ("The quality of the σοφός"; hence) *Wisdom*.

**σοφός**, ἡ, ὄν, adj. *Wise*.—As Subst.: **σοφοί**, ὦν, m. plur. *Wise persons*.

**σπεῖρα**, ας, f. ("A coil, fold; hence) *A body of soldiers; a cohort*.

**σπεῖρ-ω**, (f. σπερῶ, p. ἐσπαρκα), 1. aor. ἐσπείρα, v. a. [root σπερ or σπαρ] *To sow*, whether in a proper or figurative sense.

**σπείρων**, οὔσα, ον, P. pres. of σπεῖρω.—As Subst.: **σπείρων**, οντος, m. *One who sows, a sower*.

**σπέρ-μα**, ματος, n. [σπερ-

a root of σπείρω, "to sow"] ("That which is sown"; hence)  
1. *Seed*.—2. *Seed, offspring, children*.

σπήλαιον, ον, n. [akin to σπέος, "a cave"] *A cave, den*; xxi. 18; see Jerem. vii. 11.

σπλαγχν-ίζομαι, 1. aor. pass. in mid. force, ἐσπλαγχνίσθην, v. mid. [σπλάγχνον, "bowels"; hence, "heart, feelings, tenderness," etc.] ("To have σπλάγχνον"; hence) *To have a feeling of tenderness, etc.; to have pity or compassion*.

σπλαγχνισθεῖς, εἶσα, ἐν, P. 1. aor. of σπλαγχνίζομαι.

σπόγγος, ον, m. *A sponge*.

σποδός, οὐ, f. *Ashes* from wood.

σπόρ-ῖμος, ἴμη, ἴμον, adj. [σπόρ-ος, "a sowing"] ("Pertaining to σπόρος"; hence) *Seeded, sown*.—As Subst.: σπόριμα, ον, n. plur. ("Seeded, or sown, things—i. e. places"; hence) *Corn-fields*.

σπυρίς, ἴδος, f. *A round plaited basket*.

στέβῃ, 3. pers. sing. 1. aor. subj. pass. of ἵστημι.

σταθήσομαι, 1. fut. ind. pass. of ἵστημι.

στάς, ἄσα, ἄν, P. 2. aor. of ἵστημι.

στα-τήρ, τήρος, m. [ἵστημι, in force of "to weigh," through root στα] ("Weigh-

er"; hence, "a weight"; hence, as being of a certain weight) *A stater*, a silver coin worth about 2s. 6d. English; xvii. 27:—as this was the piece of money which Peter was to pay for Christ and himself, it is clear that it was equivalent to a Jewish shekel; see δίδραχμος.

στα-υρός (dissyll.), υροῦ, m. [στα, a root of ἵστημι, (neut.) "to stand"] ("That which stands" upright; hence, as being fixed upright in the ground) *A cross*: 1. As an instrument of punishment.—2. For suffering, self-denial, etc., for Christ's sake.

σταυρ-όω -ῶ, f. σταυρώσω, 1. aor. ἐσταύρωσα, v. a. [σταυρός, "a cross"] *To fasten, or nail, to a cross; to crucify*.—Pass.: (σταυρ-όμαι -οῦμαι), p. ἐσταύρωμαι, 1. aor. ἐσταυρώθην.

στάφυλή, ἥς, f. *A bunch of grapes*.

στάχυς, ὅος, m. *An ear of corn*.

στέγ-η, ἥς, f. [στέγ-ω, "to cover"] ("That which covers"; hence) *A roof* of a house.

στενός, ἥ, ὅν, adj. *Narrow*. στέφ-ἄνος, ἄνου, m. [στέφ-ω, "to crown"] ("That which crowns"; hence) *A crown*;—at xxvii. 29 made of thorns.

στήσω, f. ind. of ἵστημι. στόμα, ἄτος, n. *A mouth*.

**στράτευ-μα**, μάτος, n. [στρατεύ-ω, "to take the field"] ("That which takes the field"; hence) *An army*.

**στρατῖ-ώτης**, ώτου, m. [στρατῖ-δ, "an army"] ("One made for an army"; hence) *A soldier*.

**στραφεῖς**, εῖσα, έν, P. 2. aor. pass. of στρέφω; see στρέφω.

**στρέφω**, (f. στρέψω, p. ἔστροφά), 1. aor. ἔστρεψα, v. a. *To turn*.—Mid.: στρέφ-ομαι, 2. aor. pass. in mid. force, ἔστράφην, *To turn one's self, to turn or turn round*.

**στρουθ-ῖον**, ἱου, n. dim. [στρουθ-ός, "a sparrow"] *A little or small sparrow; a sparrow*;—at x. 29 στρουθία, neut. plur., is the Subject of πωλεῖται, sing.;—at x. 31 στρουθίων is the Gen. of thing compared after διαφέρετε.

**στρω-ννῦ** -ννῦμι, (f. στρώσω, p. ἔστρωκα), 1. aor. ἔστρωσα, v. a. *To spread*.—Pass.: p. ἔστρωμαι, 1. aor. ἔστρώθην, 1. f. στρωθήσομαι [like σπορέννῦμι, akin to Sans. root STRI, "to spread"].

**στυγν-ᾶζω**, (f. στυγνάσω), 1. aor. ἐστίγνάσα, v. n. [στυγν-ός, "gloomy"] Of the sky: *To be gloomy or overcast; to have a gloomy or lowering look*.

**σύ**, σοῦ (plur. ὑμεῖς, ὑμῶν), pron. pers. *Thou, you*;—the gen., dat., and acc. sing. are

used enclitically [akin to Sans. *yu-shmad*].

(**συ-ζευγνῶ** -ζεύγνυμι, f. συ-ζεύξω), 1. aor. συν-έζευξα, v. a. [for συν-ζευγνῶ, etc.; fr. σύν, "together"; ζευγνῶ, "to join or yoke"] ("To join, or yoke, together"; hence) *To join together in marriage*.

**σῦκ-ῆ**, ἦς, f. [contr. fr. σῦκ-ἔη (= σῦκ-έα), fr. σῦκ-ορ, "a fig"] ("That which belongs to σῦκον"; hence) *A fig-tree*.

**σῦκον**, ου, n. *A fig*.

**συλ-ᾱλέω** -ᾱλῶ, 1. aor. συν-εᾱλόησα, v. n. [for συν-λαλέω; fr. σύν, "together"; λαλέω, "to talk"] With μετά and Gen.: *To talk, or converse, together with*.

**συλ-λαμβάνω**, f. συλλήψομαι, p. συν-εἴληφα, 2. aor. συν-έλαβον, v. a. [for συν-λαμβάνω; fr. σύν, in "augmentative" force; λαμβάνω, "to take"] ("To take firm hold of"; hence) *To seize, arrest, apprehend, etc.*

**συλ-λέγω**, f. συλ-λέξω, (p. συν-εἴλοχα), 1. aor. συν-έλεξα, v. a. [for συν-λέγω; fr. σύν, "together"; λέγω, "to lay"] ("To lay together"; hence) 1. *To gather together, collect*.—2. Of fruit: *To gather, etc.*

**συμ-βουλεύω**, (f. συμ-βουλεύσω), 1. aor. συν-εβούλευσα, v. a. [for συν-βουλεύω; fr. σύν, "with"; βουλεύω, "to take counsel"] *To take counsel*

with another, i. e. *to consult* one. — Mid.: (συμ-βουλευόμεναι), 1. aor. συνεβουλευσάμεν, ("To take counsel with one's self"; i. e.) *To deliberate, consult, etc.*

συμβούλ-ιον, ἱου, n. [σύμ-βουλ-ος, "a counsellor"] ("A thing pertaining to a σύμβουλος"; hence) *Counsel*.

συμ-πνίγω, 1. aor. συνεπνίξα, v. a. [for συν-πνίγω; fr. σύν, in "strengthening" force; πνίγω, "to choke"] *To choke*, whether actually or figuratively.

συμ-φέρω, f. συν-οίσω, p. συν-εήνοχα, v. n. [for συν-φέρω; fr. σύν, "together"; φέρω, "to bring"] ("To bring together, collect," etc.; hence) 1. *To be of use to; to be profitable or advantageous*.—2. Impers.: συμφέρει, *It is advantageous, expedient, etc.*

συμ-φωνέω -φωνῶ, f. συμφωνήσω, 1. aor. συν-εφώνησα, [for συν-φωνέω; fr. σύν, "together"; φωνέω, "to sound"] ("To sound together, or agree in sound"; hence) 1. *To agree together*.—2. With Dat., or μετά with Gen.: *To agree with, to come to an agreement with*.

σύν, prep. gov. dat. only. *With, together with*.

σύν-ἄγω, f. σύν-ἄξω, 2. aor. σύν-ἤγαγον, v. a. [σύν, "together"; ἄγω, "to lead"] ("To

lead together"; hence) 1. Act.: a. *To collect, gather*.—b. *To assemble*.—c. ("To take home with" one; hence) *To receive hospitably, entertain*; xiv. 35, 43.—2. Pass.: σύν-ἄγομαι, p. συν-ἤγμαι, 1. aor. σύν-ἤχθην, 1. fut. σύν-αχθήσομαι.

σύν-ἄγ-ωγ-ή, ἡς, f. [for συν-αγ-αγ-ή; fr. σύν, "together"; ἄγ (root of ἄγ-ω, "to lead") reduplicated] ("A leading, or gathering, together"; hence, "that which is gathered together"; hence, "an assembly"; hence, "a place of assembly"; hence) Of the Jews: *A synagogue*, i. e. the place where they assembled for their religious services.

σύν-αίρω, 1. aor. σύν-ῆρα, v. a. [σύν, "together"; αίρω, "to raise"] ("To raise together"; hence, with reference to the several items) Of an account: *To cast up*;—at xviii. 24 supply λόγον after συναίρειν.

σύν-ἀνάκειμαι, v. mid. [σύν, "with"; ἀνάκειμαι; see ἀνάκειμαι] *To recline at table with one*; i. e. a. *To be a (person's) guest*.—b. *To be a fellow-guest*.

συνἀνάκειμενος, η, ον, P. pres. of συνανάκειμαι.

συνάντη-σις, σεως, f. [for συναντή-σις; fr. συναντά-ω, "to meet with"] With Dat.: *A meeting with a person*.

(σύν-αυξάνω, f. σύν-αυξήσω, v. a. [σύν, "together with"; αὐξάνω, "to increase"] "To increase, or enlarge, together.") — Pass.: σύν-αυξάνομαι, ("To be increased, or enlarged, together"; hence) *To grow together.*

συναχθήσομαι, fut. ind. pass. of συναῶω.

σύν-δουλος, δούλου, m. [σύν, "together with"; δούλος, "a slave"] ("One who is a slave together with another"; hence) *A fellow-slave, a fellow-servant.*

συνέδρι-ον, ου, n. [συνεδρί-α, "a sitting together" in council] ("A thing pertaining to συνεδρία"; hence) *A council* consisting of persons sitting together in deliberation, etc. In Gr. Test., a. A council of the elders, etc., in each city for the purpose of deciding lesser matters.—b. The great council of the nation in which sat the High Priest, those who had filled the office of High Priest, and the chief priests, together with certain Scribes and others as their assessors. It took cognizance of all important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members.

συνελθεῖν, 2. aor. inf. of συνέρχομαι.

σύν-έρχομαι, (f. σύν-ελεύσομαι), p. σύν-εληλύθα, 2. aor. σύν-ἤλθον, v. n. [σύν, "together"; ἔρχομαι, "to come or go"] *To come, or go, together.*

σύνε-τός, τή, τόν, adj. [for συνί-τός; fr. συνί-ημι, "to understand"] ("Understanding"; hence) *Prudent, intelligent, sagacious.* — As Subst.: σύνετοί, ὦν, m. plur. *Prudent persons.*

σύν-έχω, f. σύν-έξω, 2. aor. σύν-έσχον, v. a. [σύν, "together"; ἔχω, "to have or hold"] ("To hold together"; hence) 1. *To hold fast, hold.* — 2. Pass.: σύν-έχομαι, (1. aor. σύν-εσχέθην, 1. fut. συσχεθήσομαι), *To be taken, or seized, with disease, etc.*

συνῆκα, 1. aor. ind. of συνίημι.

συνήτε, συνῶσι, 2. and 3. pers. plur. 2. aor. subj. of συνίημι:—the ind. (which would be συνῆν) appears not to be found.

συνήχθην, 1. aor. ind. pass. of σινᾶγω.

(συν-θλάω -θλῶ. f. συν-θλάσω), v. a. [σύν, in "augmentative" force; θλάω, "to crush"] *To crush utterly, grind to powder.* — Pass.: (συν-θλάομαι -θλῶμαι, p. συν-τέθλασμαι, 1. aor. συν-εθλάσθην), 1. fut. συν-θλασθήσομαι.

συνίει, εἶσα, ἐν, P. pres. of συνίημι.

σύνετε, 2. pers. plur. pres. ind. of συνίημι.

σύν-ιημι, f. σύν-ήσω (and σύν-ήσομαι, p. σύν-εἶκα), 1. aor. σύν-ῆκα, v. a. [σύν, "together"; ιημι, "to send"] ("To send, or bring, together"; hence, with reference to the mind or mental powers) *To perceive, understand, comprehend.*

συνίουσι, 3. pers. plur. pres. ind. of συνίημι, as if fr. a contr. form συνίειω.

συνιών, masc. P. pres. of συνίημι, as if fr. a contr. form συνίειω.

(συν-τάσσω, συν-τάττω, f. συν-τάξω, p. συν-τέταχα), 1. aor. σύν-εταξα, v. n. [σύν, in "strengthening" force; τάσσω, "to appoint"] With Dat.: *To appoint, order, order to or for a person.*

συντελεί-ια (quadrisyll.), ias, f. [συντελέω, "to bring quite to an end"] ("A bringing quite to an end"; hence) Of the world or present dispensation: *The end.*

συν-τελέω -τελῶ, f. συν-τελέσω, 1. aor. σύν-ετέλεσα, v. a. [σύν, in "strengthening" force; τελέω, "to bring to an end"] *To bring quite to an end; to finish, end.*

συντετριμμένος, η, ον, P. perf. pass. of συντριβω.

συν-τηρέω -τηρῶ, v. a. [σύν,

in "augmentative" force; τηρέω, "to watch"] ("To watch greatly, to observe attentively"; hence) 1. *To pay great heed or attention to.*—2. As a result of watching: *To preserve.*—Pass.: συν-τηρέομαι -οῦμαι.

συν-τριβω, f. συν-τρίψω, 1. aor. σύν-έτριψα, v. a. [σύν, "together"; τριβω, "to rub"] ("To rub together"; hence) *To bruise.*—Pass.: συν-τριβομαι, p. συν-τέτριμμαι, (2. aor. σύν-ετριβην), 2. f. συν-τριβήσομαι.

Συρ-ία, ias, f. [Σύρ-οι, "The Syrians"] *The country of the Syrians, Syria.*

συ-σταυρόμαι -σταυροῦμαι, p. σύν-εσταύρωμαι, 1. aor. σύν-εσταυρώην, v. pass. [for συν-σταυρ-όμαι; fr. σύν, "together with"; σταυρόμαι, "to be crucified"] With Dat. of person: *To be crucified together with another.*

συσταυρωθεῖς, εἶσα, ἐν, P. 1. aor. of συσταυρόμαι.

σφραγίζω, (f. σφραγίσω and σφραγιῶ), 1. aor. ἐσφράγισα, v. a. [for σφραγίδ-σω; fr. σφραγίς, σφραγί-δος, "a seal"] *To seal, set a seal upon.*

σφραγίσας, ᾶσα, αν, P. 1. aor. of σφραγίζω.

σχίζω, (f. σχίσω), 1. aor. ἐσχίσα, v. a. ("To cut, cleave, split"; hence) *To rend, or tear.*—Pass.: σχίζομαι, (p



ἐσχίσμαι), 1. aor. ἐσχίσθην [akin to Sans. root CHHID (σχίζω = σχιδ-σω), "to cut"].

σχίσ-μα, μάτος, n. [for σχιδ-μα; fr. σχίζω (= σχιδ-σω), "to rend"] ("That which is rent"; hence) *A rent in a garment.*

σχολ-ᾶζω, (f. σχολᾶσω, p. ἐσχόλακα), 1. aor. ἐσχόλασα, v. a. [σχολ-ή, in force of "idleness"] ("To be in σχολή"; hence) *To be idle, to be doing nothing.*

σώ-ζω, f. σώσω, p. σέσωκα, 1. aor. ἔσωσα, v. a. [σῶ-s, "safe"] ("To make safe"; hence) *To save*, in the fullest meaning of the term.—Pass.: σῶ-ζομαι, p. σέσωσμαι, 1. aor. ἐσώθην, 1. f. σωθήσομαι.

σωθῆναι, 1. aor. inf. pass. of σώζω.

σωθήσομαι, 1. fut. ind. pass. of σώζω.

σῶμα, ἄτος, n. *A body.*

σῶσαι, 1. aor. inf. of σώζω.

σῶσον, 1. aor. imperat. of σώζω.

σώσων, ουσα, ον, P. fut. of σώζω.

τάλ-αντον, δντον, n. ("That which bears or carries"; hence, "a balance" of a pair of scales; hence) *As a weight of money; A talent*, worth 243*l.* 15*s.* of English money [root ταλ, akin to Sans. root TUL, "to bear"; whence also Lat. *tollo*].

τάμ-εἶον, εἶον, n. [contr. fr. τᾰμῖ-εἶον; fr. τᾰμῖ-as, "a treasurer"] ("A thing pertaining to a ταμίης"; hence, "a treasury"; hence) *A secret place, closet.*

τᾰπεινός, ἡ, όν, adj. *Humble.*

τᾰπειν-όω -ώ, f. ταπεινώσω, 1. aor. ἐταπεινώσα, v. a. [ταπειν-ός, "humble"] ("To make ταπεινός"; hence) *To humble, abase.* — Pass.: τᾰπειν-όμαι -οῦμαι, (1. aor. ἐταπεινώθην), 1. fut. ταπεινωθήσομαι.

τᾰράσσω (τᾰράττω), (f. τᾰράξω), 1. aor. ἐτάραξα, v. a. *To disturb, trouble in mind.* — Pass.: τᾰράσσομαι (τᾰράττομαι), p. τετάραγμαi, 1. aor. ἐταράχθην, (1. f. παραχθήσομαι) [akin to Sans. root TRAS, "to tremble";—in causative force, "to cause to tremble, to frighten"].

τάσσω (τάττω, f. τάξω, p. τέταξα), 1. aor. ἔταξα, v. a. [for τάγσω; fr. root ταγ] 1. Act.: *To arrange, put in order.*—2. Mid.: τάσσομαι (τάττομαι), f. τάξομαι, 1. aor. ἔταξαμην, *To appoint, arrange, fix*, etc., for one's self, etc., or as one's own act [akin to Sans. root TAKSH, in force of "to prepare, form"].

ταῦρος, ον, m. *A bull* [akin to Sans. *sthūr-in*, "a beast of burden"].

τᾰφ-ή, ἡς, f. [θάπτω, "to

bury," through root ταφ] ("A burying"; hence) *A burying-place, a burial-place.*

τάφ-ος, ου, m. [id.] ("That which buries"; hence) *A tomb, sepulchre.*

τάχύ, adv. [adverbial neut. of ταχύς, "quick"] *Quickly, speedily, with speed or haste.*

τέ, conj. *And* [like Lat. *que*, akin to Sans. *cha*, "and"].

τεθεμελίωτο, 3. pers. sing. pluperf. (without augment) ind. pass. of θεμελιόω.

τεθλιμμένος, η, ου: 1. P. perf. pass. of θλίβω.—2. As Adj.: *Strait, narrow*;—at vii. 14 opp. to εὐρύχωρος.

τέκ-νον, νου, n. [τεκ, a root of τίκτω (of a female parent), "to bring forth"] ("That which is brought forth"; hence) *A child*, whether male or female, and whether actually or figuratively.

τέκ-των, τονος, m. *A carpenter, joiner, worker in wood or timber* [akin to Sans. *taksh-an*, "a carpenter," etc.; fr. root TAKSH, "to slice or cut"; and so, literally, "a slicer or cutter"].

τέλ-ειος, εία, ειον (τέλ-ειος, ειον), adj. [τέλ-ος, "completion"] ("Pertaining to τέλος"; hence) *Morally: Perfect.*

τελευταίω, contr. 3. pers. sing. pres. imperat. of τελευτάω.

τελευτ-άω -ῶ, (f. τελευτήσω), p. τετελεύτηκα, 1. aor. ἐτελεύτησα, v. a. [τελευτ-ή, "an end"] ("To bring a thing to an end; to end"; hence, with ellipse of τὸν βίον, "the life"; so always in Gr. Test.) *To bring one's life to an end, to die.*

τελευτ-ή, ἥς, f. [τελευτάω, "to die"] *Death, decease.*

τελ-έω -ῶ, (f. τελέσω and τελέω), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-ος, "an end"] ("To bring to an end"; hence) 1. *To finish, bring to an end.*—2. *To pay.*

τέλος, εος ους, n.: 1. *An end*;—at xxiv. 14 τὸ τέλος, *the end*; i. e. according to some, the consummation of all things; according to others, the final calamity of Jerusalem.—Adverbial expression: εἰς τέλος, *to the end*, i. e. *constantly*, x. 22.—2. *Tax, tribute, toll, impost*; xvii. 25.

τελ-ών-ης, ου, m. [τέλ-ος, in meaning of "tax or impost"; ὤν, root of ὠν-έομαι, "to buy"] ("One who buys the taxes or imposts"; the Greek equivalent for the Latin *publicānus*, i. e. "one pertaining to the *publicum*, or public revenue"—the name given at Rome to those who farmed, or purchased, from the state the collection of the several taxes

payable to the Romans by the countries they had conquered; hence) *A farmer of the public revenues, a Publican*. As the amount to be paid for the right of collecting the taxes, as above mentioned, was often too large for the resources of a single person, several persons commonly joined together and formed societies (*sōcī-ētātes*), the members of which were called *sōcīi* (partners), and were under a president of their own body, termed *māgister sōcīētātis* (master of the society). The *māgister* resided at Rome and managed the affairs of the society, employing a *sub-māgister* (under or deputy-master), who travelled about in the province for which the society had contracted, and superintended those who had the actual collection of the imposts. These last were termed *portitōres* ("carriers," as being those to whom the duty on the freight, and also the land-carriage, of goods was paid), and were generally taken from the lowest orders of the native population of the subject state. It is these persons who are called *τελώναι* in the Gr. Test., while *ἀρχιτελώνης* is probably their superintendent, or the *sub-māgister*. Both the *τελώναι* and the *ἀρχιτελώνης* appear *St. Matt.*

to have habitually overcharged when opportunity offered, and not to have hesitated to advance false charges of smuggling with a view of extorting hush-money. They were especially hateful to their countrymen, not only as being instruments of oppression, but also from their being regarded as defiled through constant and willing intercourse with their heathen rulers.

*τελών-ιον, ιου*, n. [*τελών-ης*, "a publican"] ("A thing pertaining to a *τελώνης*"; hence) *A toll-house, custom-house*, where tolls and imposts were paid.

*τέρας, ἄτος*, n. *A wonder, marvel, portent*.

*τέσσαρ-έ-κον-τα*, num. adj. incl. [*τέσσαρ-ες*, "four"; (a) connecting vowel; *κον-τα*, see *τριάκοντα*] ("Provided with four tens"; and so) *Forty*.

*τέσσαρ-ες (τέτταρ-ες)*, a, num. adj. plur. *Four*.

*τέταρ-τος, τη, τον*, num. adj. *Fourth* [akin to Sans. *chatur-tha*; cf. Lat. *quar-tus*].

*τετρακισ-χίλιοι, χίλια*, *χίλια*, num. adj. plur. [*τετρα-κис*, "four times"; *χίλιοι*, "a thousand"] ("Four times a thousand"; i. e.) *Four thousand*.

*τετρ-άρχ-ης, ου*, m. [*τέσσαρ-ες* (in composition *τετρ*), "four"; *ἄρχ-ω*, "to command

on rule over"] ("A ruler over one out of four parts of a country or kingdom which was beforetime under a single sovereign"; but, in Gr. Test., of one who rules over any portion of a country, and is nearly equivalent to "king")  
*A tetrarch.*

τηρ-έω -ῶ, f. τηρήσω, p. τετήρηκα, 1. aor. ἐτήρησα, v. a. [τηρ-ός, "a watch or guard"]  
 1. *To watch, guard, keep.*—2. Of a command, etc.: *To observe, keep, perform, obey.*

τιθεῖσι(ν), for τιθεῖσι(ν), 3. pers. plur. pres. ind. of τίθημι; v. 15.

τί-θη-μι, f. θήσω, p. τέθεικα, 1. aor. ἔθηκα (found only in indic.), 2. aor. ἔθην, v. a.:  
 1. *To put or place.*—2. Mid.: τί-θε-μαι, f. θήσομαι, 2. aor. ἐθέμην, *To put, or place*, as one's own especial act [lengthened and strengthened fr. root θε, akin to Sans. root DHĀ, "to put"].

τίκ-τω, f. (τέξω and) τέξομαι, (p. τέτοκα), 2. aor. ἔτεκον, v. a.: 1. Of a woman: *To bring forth, give birth to*, a child.—2. Pass.: Of a child: *To be brought forth, to be born.*—Pass.: (p. τέτευμαι), 1. aor. ἐτέχθην, (1. fut. τεχθήσομαι) [akin to Sans. root TAKSH, "to fabricate, form, make"; whence, also. Sans. tok-a, "offspring"].

τῶλω, (f. τῶλω, 1. aor. ἔτιλα), v. a. *To pluck, gather.*

1. τίμα, contr. 2. pers. sing. pres. imperat. of τιμάω.

2. τιμῆ, contr. 3. pers. sing. pres. ind. of τιμάω.

τιμ-άω -ῶ, f. τιμήσω, (p. τετιμηκα), 1. aor. ἐτιμησα, v. a. [τιμ-ή, "honour"] 1. Act.: *To honour*;—at xv. 5 the reading καὶ οὐ μὴ τιμήσῃ is that of the majority of the editions, and notably of that one from which the English Version is made. In this case the clause is coupled to that containing εἶπῃ by καί, and there is an ἀρᾶσις after μητέρα αὐτοῦ. In some editions, however, καί is omitted, and instead of τιμήσῃ (the 1st aorist subj.) τιμήσει (fut. ind.) is given, by which the clause is made to convey a positive command not by any means to honour, etc. In this case there is no aposiopesis.—2. Mid.: (τιμ-άομαι ὦμαι, f. τιμήσομαι, 1. aor.) ἐτιμησάμην, *To set a value on, to value.*—3. Pass.: (τιμ-άομαι -ῶμαι), p. τετιμημαι, (1. aor. ἐτιμήθην, 1. f. τιμηθήσομαι), *To be valued.*

τι-μή, μῆς, f. [τί-ω, "to honour"; also, "to value"] 1. ("That which honours"; hence) *Honour.*—2. ("A valuing"; hence) *Value, price* of a thing.

1. **τις, τι** (Gen. **τίνος**), indef. pron. *Some, any*.—As Subst.: a. Masc.: (a) *Some one, any one*.—(b) Plur.: *Some persons, some*.—b. Neut.: Sing.: *Something, anything*.

2. **τίς, τί** (Gen. **τίνος**), interrog. pron.: 1. *Who, which, what?*—Adverbial neut.: **τί**, *Why? wherefore?* xx. 6.—As Subst.: a. Masc.: **τίς**, *Which person? what person? who?*—b. Neut.: **τί**, *What thing? what?*—**τί ἡμῖν καὶ σοί**, *what is there in common to us and to thee?* i.e. *what have I to do with thee?* viii. 29.—2. *Which, or whether, of the two*.—As Subst.: **τί**, *Which, or whether, of two things*.

**τοιούτος, τοιαύτη, τοιοῦτο** (Gen. **τοιούτου, τοιαύτης, τοιούτου, etc.**), dem. pron. *Of such kind, nature, or quality; such*.—As Subst.: **τοιούτοι, ὧν**, m. plur. *Such persons, such*.

**τόκος, ου**, m. [for **τέκος**; fr. **τίκτω**, “to produce, bring forth,” through root **τεκ**] (“That which is brought forth”; hence) *Of money: Interest; as that which is produced, or brought forth, by capital*.

**τολμ-άω -ῶ**, f. **τολμήσω**, (p. **τετόλμηκα**), 1. aor. **ἐτόλμησα**, v. n. [**τόλμα**, “courage, daring”] (“To have **τόλμα**”; hence) *With Inf.: To dare, venture, etc., to do, etc.*

**τόπος, ου**, m. *A place,*

*spot:—τόπος ἅγιος, holy place, i.e. the temple at Jerusalem, xxiv. 15.*

**τοσ-οῦτος, αὐτή, οὗτο**, adj. [a lengthened form of **τόσος**, “so great, so many”] 1. *Of amount, etc.: So great*.—2. *Of number: So many*.

**τότε**, adv. *At that time, then*.

**τούνομα**, by crasis for **τὸ ὄνομα**; xxvii. 57.

**τούτο**; see **οὗτος**.

**τρ-ᾱ-πέξα, πέξης**, f. [prob. shortened fr. **τετρ-ᾱ-πέξα**, i.e. **τετρ-ᾱ-πεδ-σα** = **τετρ-ᾱ-ποδ-σα**; fr. **τέτρ** (see **τετράρχης**), “four”; (a) connecting vowel; **πούς, ποδ-ός**, “a foot”] (“A thing with four feet”; hence) *A four-footed table; a table in general*.

**τραπέζ-ιτης, ἱτου**, m. [**τράπεζα**, “a table”; hence, “a money-changer’s table”] (“One making a **τράπεζα**”; hence) *A money-changer, a banker*.

**τράχηλος, ου**, m. *Throat, neck*.

**τρεῖς, τρία** (Gen. **τριῶν**, Dat. **τρισί**), num. adj. plur. *Three* [akin to Sans. *tri*, “three”].

**τρέφω**, (f. **θρέψω**, p. **τέτροφα**), 1. aor. **ἐθρέψα**, v. a. *To nourish, support, feed, maintain*.

(**τρέχω, θρέξω** (late) and **δραμοῦμαι**), 2. aor. **ἐδράμον**, v. n. *To run*.

**τρί-ᾱ-κον-τα**, num. adj. in-

decl. *Thirty* [τρεῖς, τρι-ῶν, "three"; (α) connecting vowel; κον (= γαν, in Sans. *da-gan*), "ten"; τα suffix (= Lat. *tus*), "provided with"; and hence, literally, "provided with three tens"].

τρίβολ-ος, ου, m. [τρίβολ-ος, "three-pointed, three-spiked"] ("The three-spiked thing"; hence, "a caltrop," a three-spiked implement so formed that one of the spikes must point upwards, and which was used for laming the enemy's cavalry; hence, from similarity of shape) 1. A prickly water-plant called the *water-caltrop*.—2. The *land-caltrop*, a prickly plant hurtful to other plants.

τριβ-ος, ου, f. [τριβω, "to rub"; of a road, "to tread down, wear smooth"] ("That which is trodden down or worn smooth"; hence) *A worn, or beaten, track; a way, road, path*.

τρί-ς, adv. [τρεῖς, τρι-ῶν, "three"] *Three times, thrice*.

τρί-τος, τη, τον, adj. [τρεῖς, τρι-ῶν, "three"] ("Provided with three"; hence) *Third*.—As Subst.: τρίτη, ης (sc. *ἡμέρα*), f. *The third day*;—at xvi. 21; xvii. 23; xx. 19 τῇ τρίτῃ ἡμέρᾳ is the Dat. of the time "when."

τρόπ-ος, ου, m. [for τρέπ-ος; fr. τρέπω, "to, turn"] ("A

turning, turn"; hence) *A way, manner, mode*.—Adverbial expression: *ὁν τρόπον* (for τὸν τρόπον, ἐν ᾧ), *after the manner in which, after which manner, as*, xxiii. 37.

τροφ-ή, ῆς, f. [for τρεφ-ή; fr. τρέφω, "to nourish"] ("That which nourishes"; hence) *Food*.

τρούβλιον, ου, n. *A bowl, or deep dish*;—at xxvi. 23 the word is used of the vessel in which the Passover-lamb and the bitter herbs eaten with it were placed.

τρῦπη-μα, ματος, n. [for τρυπά-μα; fr. τρυπάω, "to pierce or bore"] ("That which is pierced or bored"; hence) Of a needle: *The eye*.

τρώγω, (f. τρώξομαι), v. a. *To eat*.

τύπ-τω, (f. τύψω, p. τέτυφα, 1. aor. *ἔτυψα*), v. a. *To beat, strike, smite* [akin to Sans. root *TUP*, "to hurt"].

\*Τύρος, ου, f. ("Rock") *Tyre* (now *Sar*); the celebrated port and emporium of Phœnicia, on the E. coast of the Mediterranean.

τυφλό-ς, λή, λόν, adj. [τύφος, "smoke, mist"] ("Pertaining to τυφος"; hence, "obscured by smoke or mist"; hence) With regard to the sight: *Blind*.—As Subst.: τυφλός οὐ, m. *A blind man*.

(τύφ-ω, f. θύψω, p. τέθυφα,

v. a. *To consume in smoke, to burn slowly.*—Pass.: τῦφ-ομαι, (p. τέθυμμαι, 2. aor. ἐτύφην, 2. fut. τῦφήσομαι), *To raise a smoke; to smoke, to smoulder* [akin to Sans. root DHŪP, “to fumigate”].

ὑβρ-ίζω, (f. ὑβρίσω, p. ὑβρίκα), 1. aor. ὑβρίσα, v. a. [ὑβρ-ις, in force of “insult”] 1. *To insult by word, to reproach, etc.*—2. *To act with wanton violence towards, to shamefully treat; to outrage, maltreat, etc.*

ὕγι-αίνω, (f. ὑγιαίνω, 1. aor. ὑγίανα), v. n. [ὕγι-ης, “healthy, whole”] (“To be ὑγίης”; hence) *To be in sound health, to be whole.*

ὕγ-ής, ἴς, adj. *Strong in health, healthy, whole* [prob. akin to Sans. root VAJ, “to strengthen”].

ὕδατος, ὕδατι, gen. and dat. sing. of ὕδωρ.

ὕδωρ, ἄρος, n. *Water* [akin to Sans. udan, “water”].

υ-ίός (dissyll.), ιου, m (“One begotten or brought forth”; hence) *A son*:—ὁ υἱὸς ἀνθρώπου, *the son of man*, i. e. Christ as to his human nature, xvi. 13, etc.:—ὁ υἱὸς τοῦ Θεοῦ, *the son of God*, i. e. Christ as to his divine nature, xvi. 16, etc. [akin to Sans. root SU, “to beget”; also, “to bring forth”].

ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, plur. of σὺ.

ὑμν-έω -ῶ, f. ὑμνήσω, (p. ὑμνηκα), 1. aor. ὑμνησα, v. n. [ὑμνος, “a song in praise of a deity”; hence, in Gr. Test., “a hymn in praise of God”] *To sing a hymn.*

ὑπάγε, ὑπάγετε; see ὑπ-άγω.

ὑπ-άγω, (f. ὑπ-άξω, 2. aor. ὑπ-ήγαγον), v. n. [ὑπ-ό, denoting “gradually or slowly”; άγω, (as if in reflexive force, “to lead one’s self”; i. e.) “to go”] (“To go gradually away”; hence) 1. *To withdraw, retire, depart.*—2. ὑπάγε, ὑπάγετε, 2. pers. sing. and plur. of pres. imperat. *Go thy way; go your way.*

ὑπ-ακούω, (f. ὑπ-ακούσομαι), 1. aor. ὑπ-ήκουσα, v. n. [ὑπ-ό, “under”; ακούω, in force of “to listen”] (“To listen under” the door as a slave did to ascertain who was there; hence) With Dat.: *To obey, submit to.*

ὑπ-αντάω -αντώ, (f. ὑπ-αντήσω and ὑπ-αντήσομαι), 1. aor. ὑπ-ήντησα, v. n. [ὑπ-ό, denoting “gradually”; ανταώ, “to meet”] (“To meet gradually”; hence) With Dat.: *To go to meet; to meet.*

ὑπ-άρχω, imperf. ὑπ-ήρχον, (f. ὑπ-άρξω, 1. aor. ὑπ-ήρξα), v. n. [ὑπ-ό, “without force”; άρχω, “to begin”] (“To begin,

make a beginning"; hence, "to begin to be"; hence) 1. *To be*.—2. *To belong to one*.

*ὑπάρχων, οὐσα, ον*, P. pres. of *ὑπάρχω*.—As Subst.: *ὑπάρχοντα, ον*, n. plur.: With art.: *The things belonging to one*; i. e. one's possessions, property, etc.

*ὑπέρ*, prep. gov. gen. and acc. ("Above"; hence) 1. With Gen. (from the notion of standing above one to afford protection) *For, in behalf of*.—2. With Acc.: a. *Above in point of rank, etc.*; x. 24.—b. *Above, beyond, in a higher degree than*; x. 37.

*ὑπ-ηρέτης, ηρέτου*, m. [lengthened fr. *ὑπ-ερέτης*; fr. *ὑπό*, "under"; *ἐρέτης*, "a rower"] ("An under-rower, an under-seaman"; hence) *A servant*, etc.

*ὑπ-νος, νου*, m. *Sleep* [akin to Sans root *SVAP*, "to sleep"].

*ὑπό*, prep. gov. gen. and acc.: 1. With Gen.: a. *Under, beneath*.—b. Of the Agent: *By*.—c. *Under the hands of, from*.—2. With Acc.: *Under, beneath*, whether actually or figuratively [akin to Sans *upa*, "under"].

(*ὑπο-δείκνυμι*), f. *ὑπο-δείξω*, 1. aor. *ὑπ-έδειξα*, v. a. [*ὑπό*, denoting "secretly"; *δείκνυμι*, "to show, to point out"] ("To point out secretly"; hence) With Inf.: *To point out, or*

*teach, indirectly or by indication*; *to indicate*.

*ὑπόδη-μα, μάτος*, n. [lengthened fr. *ὑπόδε-μα*; fr. *ὑποδέ-ω*, "to bind beneath"] ("That which is bound beneath" the foot; hence) *A sandal*.

*ὑπο-ζύγ-ιον, ἰου*, n. [*ὑπό*, "under"; *ζύγ-ον*, "a yoke"] ("That which is under the yoke"; hence) *A beast of draught or burden; a draught-animal*;—at xxi. 5 used of an ass.

*ὑπόκρι-σις, σews*, f. [for *ὑπόκριν-σις*; fr. *ὑπεκρίνομαι*, in force of "to play a part"] ("A playing, or acting, a part"; hence) *Hypocrisy*.

*ὑποκριτά*, voc. sing. of *ὑποκριτής*.

*ὑποκρι-τής, τοῦ*, m. [for *ὑποκριν-τής*; fr. *ὑποκρίν-ομαι*, in force of "to act or play a part on the stage"] ("One who acts a part" on the stage; "an actor"; hence, as assuming a part or character not belonging to him) *A hypocrite*.

*ὑπο-μένω*, f. *ὑπο-μενῶ*, p. *ὑπο-μεμένηκα*, 1. aor. *ὑπ-έμεινα*, v. n. [*ὑπό*, "under"; *μένω*, "to remain"] ("To remain under"; hence) *To endure, stand firm, remain steadfast, etc.*

*ὑπο-πόδ-ιον, ἰου*, n. [*ὑπό*, "beneath"; *πούς, ποδ-ός*, "a foot"] ("A thing pertaining to beneath the foot or feet"; hence) *A footstool*.



**ὑπο-στρέφω**, f. ὑπο-στρέψω, 1. aor. ὑπ-έστρεψα, v. n. [ὑπό (as adv.), "behind"; στρέφω, "to turn"] ("To turn behind"; i. e.) *To turn back again, to return.*

**ὕστερον**, comp. adv. [adverbial neut. of ὕστερος, (of time) "later"] 1. *Later, subsequently, afterwards.* — 2. With Gen. of thing compared: *Later than, last of*; xxii. 27.

**ὑψ-ηλός**, ηλή, ηλόν, adj. [ὑψ-ος, "height"] ("Pertaining to ὕψος"; hence) *High, lofty.*

**ὑψ-ιστος**, ἱστη, ἱστον, sup. adj. [ὑψ-ι, "on high"] *Most high, highest.* — As Subst.: **ὑψιστα**, ων, n. plur. *The highest places, or heavens.*

**ὑψ-όω** -ὤ, f. ὑψώσω, 1. aor. ὑψωσα, v. a. [id.] ("To make, or cause to be, ὑψί"; hence, "to lift on high"; hence) *To exalt, raise up, etc.* — Pass.: (ὑψ-όμαι -οῦμαι), 1. aor. ὑψώθην, 1. fut. ὑψωθήσομαι.

**ὑψωθεῖς**, εἶσα, ἐν, P. 1. aor. pass. of ὑψόω.

**ὑψωθήσομαι**, fut. ind. pass. of ὑψόω.

**φάγειν**, φάγω, inf. and subj. of ἐφάγον.

**φάγετε**, 2. pers. plur. imperat. of ἐφάγον.

**φάγ-ος**, ου, m. [φαγ-εῖν, "to eat"] ("One who eats";

hence, with accessory notion of excess) *A glutton.*

(φα(ί)ν-ω, f. φάνῳ, p. πέφαγκα, v. a. "To show." — Pass.:) **φα(ί)ν-ομαι**, (p. πέφασμαι, 1. aor. ἐφάνθην), 2. aor. ἐφάνην, 2. f. φανήσομαι, *To appear, to be seen.*

**φάν-ερός**, ἐρδ, ἐρόν, adv. [φαν, root of φαίνω, "to show"] ("Shown"; hence) 1. *Clear, open, manifest, evident.* — 2. Adverbial expression: ἐν τῷ φάνερῳ, *Openly.*

**φάνερ-όω** -ὤ, f. φανερώσω, 1. aor. ἐφάνέρωσα, v. a. [φανερ-ός, "manifest"] 1. Act.: *To make manifest.* — 2. Pass.: *To be made manifest; to appear.* — Pass.: **φάνερ-όμαι** -οῦμαι, p. πεφάνέρωμαι, 1. aor. ἐφάνερώθην, 1. f. φανερωθήσομαι.

**φάνερωθῇ**, 3. pers. sing. 1. aor. subj. pass. of φανερόω.

**φανήσομαι**, 2. fut. ind. pass. of φαίνω.

**φάντασ-μα**, μάτος, n. [for φάνταδ-μα; fr. φαντᾶω (= φαντάδ-σω), "to make visible"; Pass.: "to appear"] ("That which appears" to one; hence) *A phanton, spirit.*

**φάνῳ**, 2. aor. subj. pass. of φαίνω.

**\*Φαρές**, m. indecl. (In margin to Engl. Version "Breach"; but supposed to be prob. "Birth") *Phares* (or *Perez*); a son of Judah, the son of Jacob, and an ancestor

of Joseph the husband of the Virgin Mary; i. 8.

\*Φαρισαῖος, *ov*, m. ("One separated" from others, as being under self-control; from root PHĀRUSH, "to separate";—by some, however, connected with the same root in the derived force of "to declare distinctly," and so, "an expounder, or teacher," of the law) *A Pharisee*. The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i. e. of the precepts and opinions of teachers of former ages. As a body, however, they cared but little for inward purity and holiness.

φάγγω-ος, *eos ov*, n. [φάγγω, "to shine"] ("That which shines"; hence) *Light*, etc.

φέρ-ω, f. *οἶσω*, (p. *ἐννοχα*), 1. aor. *ἤνεγκα*, v. a. irreg. *To bear, carry, bring*.—Pass.: φέρ-ομαι, 1. aor. *ἠνέχθην*, (1. fut. *οἰσθήσομαι*) [in pres. and imperf. akin to Sans. root BHĀI, "to bear, carry," etc.; the other parts of the verb are to be assigned respectively to the bases *οἶ-ω*, and *ἐνέκ-ω*, or *ἐνέγκ-ω*].

φευγέτωσαν, 3. pers. plur. pres. imperat. of φεύγω.

φε(ύ)γ-ω, f. *φεύξομαι*, 2. aor.

ἔφυγον, v. n. *To flee, flee away*, whether actually or figuratively [akin to Sans. root BHUJ, "to bend."—Pass.: in reflexive force, "to incline or bend one's self"; cf. Lat. *fug-io*; Engl. *budge*].

φήμη-η, *ης*, f. [φημι-ι, "to speak"] ("That which speaks"; hence, "a voice"; hence) *Report, rumour, fame*.

φη-μί, f. *φήσω*, 2. aor. *ἔφην*, v. a. and n. *To say* [root φη or φα, akin to Sans. root BHĀSH, "to speak"].

(φθά-νω, f. *φθάσω* and *φθήσομαι*, p. *ἐφθάκα*), 1. aor. *ἔφθασα*, v. n. *To come first*, etc.;—at xii. 28 folld. by *ἐρί* and Acc. case.

φθόρος, *ov*, m. *Envy* [either for *φθέ-ρος*, fr. *φθέ-ω* (= *φθί-ω*), "to waste or pine away"; and so "that which wastes or pines away";—or akin to Sans. root KSHAN, "to wound"; and so, in pass. force, "that which is wounded" (mentally) at another's prosperity, etc.].

φίλ-έω -ω, f. *φίλησω*, p. *πεφίληκα*, 1. aor. *ἐφίλησα*, v. a.: 1. *To love*.—2. With Inf.: a. *To love to do, etc.; to be fond of doing, etc.*—b. *To be wont, or accustomed, to do, etc.; to be in the habit of doing, etc.*—3. As a mark of love: *To kiss* [akin to Sans. root PRI, "to please; to love"].

**φιλ-ιππ-ος**, ου, m. [φιλ-έω, "to be fond of"; ιππ-ος, "a horse"] ("One fond of a horse or of horses") *Philip*: 1. A native of Bethsaida, one of the twelve Apostles; x. 3. —2. A son of Herod the Great, brother of Herod the Tetrarch, and the first husband of Herodias; referred to at xiv. 3.—3. A son of Herod the Great, and Tetrarch of Ituræa and Trachonitis; xvi. 13.

1. **φίλος**, η, ον, adj. *Beloved, dear*.—As Subst.: **φίλος**, ου, m. *A friend* [akin to Sans. *priya*, "beloved, dear"].

2. **φίλος**, ου; see 1. **φίλος**.

**φιμ-ώω -ω**, f. **φιμώσω**, 1. aor. **ἐφιμωσα**, v. a. [φιμ-ός, "a muzzle"] ("To muzzle"; hence) 1. Act.: *To silence, put to silence*.—2. Pass.: *To be silent, still, etc.; to hold one's peace*.—Pass.: **φιμ-όμαι -οῦμαι**, p. **πεφιμώμαι**, 1. aor. **ἐφιμώην**.

**φοβεῖσθε**, 2. pers. plur. pres. imperat. pass. of **φοβέω**.

**φοβ-έω -ω**, f. **φοβήσω**, 1. aor. **ἐφόβησα**, v. a. [φόβ-ος, "fear, fright"] 1. Act.: *To put in fear; to frighten, terrify*.—2. Pass.: **φοβ-έομαι -οῦμαι**, (p. **πεφόβημαι**), 1. aor. **ἐφοβήθην**, 1. f. **φοβηθήσομαι**: a. *To be seized, or affected, with fear; to be frightened, terrified, etc.*—b. With Acc. of person as Acc. of Respect: *To be fright-*

*ened, etc, at; to stand in fear or dread of*.—3. Mid.: **φοβ-έομαι -οῦμαι**, (f. **φοβ-ήσομαι**, 1. aor. **ἐφοβησάμην**), *To fear for one's self or on one's own part; to fear*.

**φοβηθείς**, εἶσα, ἐν, P. 1. aor. pass. of **φοβέω**.

**φοβηθῆς**, **φοβηθῆτε**, 2. pers. sing. and plur. 1. aor. subj. pass. of **φοβέω**.

**φόβ-ος**, ου, m. *Fear, fright, terror* [either for **φέβ-ος**, fr. **φέβ-ομαι**, "to flee affrighted"; or like **φέβομαι**, to be considered immediately akin to Sans. *bhāp-aya*, "to terrify," a causative verb formed fr. the root BHĪ, "to fear"].

**φον-εύς**, έως, m. [for **φεν-εῖς**; fr. obsol. **φέν-ω**, "to kill"] ("A killer"; hence) *A murderer*.

**φον-εύω**, f. **φονεύσω**, 1. aor. **ἐφόνευσα**, v. n. [**φόν-ος**, "murder"] *To commit murder*.

**φόν-ος**, ου, m. [for **φέν-ος**; fr. obsol. **φέν-ω**, "to kill"] *A killing, murder*.

**φορ-έω -ω**, f. **φορέσω** (and **φορήσω**, p. **πεφόρηκα**), 1. aor. **ἐφόρεσα** (and **ἐφόρησα**), v. a. [a collateral form of **φέρω**; see **φέρω** at end] ("To bear, carry"; hence) *To wear*.

**φορτ-ίζω**, (f. **φορτίσω**), v. a. [**φόρτ-ος**, "a ship-load or cargo"; hence, "a heavy burden"] *To lay a heavy burden upon, to load*;—at xi.

28 in figurative sense.—Pass.: (φορτ-ίζομαι), p. πεφόρτισμαι.

φορτ-ιον, ιου, n. (dim. in form only) [id.] *A heavy burden.*

φράγελλ-ός, -ω, 1. aor. ἐφράγέλλωσα, v. a. [φράγέλλ-η = Lat. flagell-um, "a scourge"] *To scourge.*

φραγ-μός, μου, m. [φράσσω, "to fence," through root φραγ] ("That which fences," etc.; hence) *A fence, hedge.*

(φράζω, f. φράσω, p. πέφρακα), 1. aor. ἐφράσα, v. a. *To speak, tell, declare* [for φράδ-σω, fr. root φραδ, akin probably to Sans. root VAD, "to speak"].

φρον-έω, ω, f. φρονήσω, (p. πεφρόνηκα), v. a. [for φρεν-έω; fr. φρήν, φρεν-ός, "mind"] ("To have in φρήν"; hence) *To think, or ponder, upon; to take heed, or pay attention, to; to mind.*

φρόν-ιμος, ιμον, adj. [φρον-έω, "to think"] ("Thinking or thoughtful"; hence) *Practically wise, prudent*; — at xxv. 4 supply παρθένοι with φρόνιμοι; — at xxv. 8 supply παρθένοις with φρονιμοίς. ~~Comp.~~ Comp.: φρονιμ-ώτερος; (Sup.: φρονιμ-ώτατος.)

φύγειν, 2. aor. inf. of φεύγω.

φύγ-ή, ης, f. [φεύγω, "to flee," through root φυγ] *A fleeing, flight.*

φύλακ-ή, ης, f. [φυλάσσω,

"to watch or guard," through root φυλακ] ("A watching," etc.; hence) 1. Of time: *A watch*; i. e. a fourth part of the night, during which soldiers kept guard; the Roman watches being divided as follows: first, from 6 to 9 o'clock P.M.; second, from 9 o'clock P.M. till midnight; third, from midnight till 3 o'clock A.M.; fourth, from 3 to 6 o'clock A.M.—2. *A prison*, as the place where persons were kept under guard.

φύλασσω (φύλάττω), f. φύλάξω, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. a. ("To watch"; hence) 1. Act.: *To observe, keep, etc.*—2. Mid.: (φύλάσσομαι, φύλάττομαι, f. φυλάξομαι), 1. aor. ἐφύλαξάμην, *To observe or keep on one's own part.*

φυ-λή, λης, f. [φύ-ω, in meaning of "to be begotten"] ("That which is begotten"; hence) Of persons: *A tribe.*

φύλλον, ου, n. *A leaf.*

φύτε-ία (trisyll.), ίας, f. [φυτεύ-ω (trisyll.), "to plant"] ("A planting"; hence) *A plant.*

φύτ-εύω, (f. φύτεύσω, p. πεφύτευκα), 1. aor. ἐφύτευσα, v. a. [φyt-όν, "a plant"] *To plant.*—Pass.: (φύτ-εύομαι), p. πεφύτευμαι, (1. aor. ἐφyt-εύθην, 1. fut. φytευθήσομαι).

φωλεός, ου, m. *A hole, etc., of foxes,*

φων-έω -ῶ, f. φωνήσω, 1. aor. ἐφώνησα, v. n. and a. [φων-ή, "a sound"] ("To utter φων-ή"; hence) 1. Neut.: a. Of persons: (a) *To speak*.—(b) *To call out* or *aloud*.—b. Of a cock: *To crow*.—2. Act.: *To call*; *to call to* or *for*.

φων-ή, ἦς, f.: 1. *A sound*.—2. Of persons: *Voice*.

φῶς, φωτός, n. [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence) *Light*, whether actual or figurative.

φωτ-εῖνός, εἰνῆ, εἰνόν, adj. [φῶς, φωτ-ός, "light"] ("Pertaining to φῶς"; hence) *Possessing*, or *possessed of, light*; *light*, whether actually or figuratively.

χαῖρε, χαίρετε; see χαίρω.

χαίρω, f. χάρῶ, χάρησομαι (and χαίρησω, p. κεχάρηκα, 1. aor. ἐχάρησα), 2. aor. pass. ἐχάρην, v. n.: 1. *To rejoice*, *be glad*;—at ii. 10 ἐχάρησαν is folld. by cognate acc. χαράν.—2. Imperat. pres. sing. and plur.: As a mode of salutation: *χαῖρε, χαίρετε, Hail!*—but at v. 12 χαίρετε belongs to no. 1 [akin to Sans. HARY, "to desire"].

χάλεπός, ἥ, όν, adj. ("Hard" to deal with; hence) *Bitterly angry*, *cruel*, *fierce*, etc.

χαλκός, οὐ, m. ("Copper or bronze"; hence, as made of

χαλκός, "copper-money," etc.; hence) *Money* in general.

Χανααν-αῖος, αἰα, αἰον, adj. [\*Χανάν (= Χανάν), *Chanaan* or *Canaan* (= "Low-land")].

χάρ-ά, ἄς, f. [χαίρω, "to rejoice," through root χαρ] *A rejoicing*; *joy*, *gladness*.

χάρησομαι, fut. ind. of χαίρω.

χείλος, εος ους, n. *A lip*.

χειμ-ών, ὠνος, m. ("The snowy time"; hence) *Winter*;—at xxiv. 20 χειμῶνος is Gen. of time "when" [akin to Sans. him-a, "snow"].

χείρ, χειρός, f. *A hand* [akin to Sans. root HRI, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

χείρων, ον, comp. adj. (see κακός) *Worse*.

χῆρα, as; see χῆρος.

χῆ-ρος, ρα, ρον, adj. ("Left, abandoned by"; hence) *Bereaved*, *bereft*.—As Subst.: χῆρα, as, f. ("A bereaved woman"; i. e.) *A widow*.

χιτών, ὠνος, m. *An undergarment, vest*.

χιών, όνος, f. *Snow* [akin to Sans. hima, "snow"; cf. χειμ-ών].

χλαμύς, ὕδος, f. *A military cloak*; also, *a short cloak* or *mantle* used by horsemen.

χολ-ή, ἦς, f. *Gall* [akin to Sans. hari, "green"; also, "yellow"].

\*Χορὰζίν, n. indecl. *Chorazin*; a city of Galilee. It is mentioned neither in the Old Testament nor in Josephus. From a discovery made A.D. 1842 it is supposed to be a village about two miles from Capernaum, and called by the Arabs *Gerazi*.

χορτ-αῖω, (f. χορτάσω), v. a. [χόρτ-ος, "grass"] ("To supply with χόρτος"; hence, "to feed in a stall," as opposed to pasturing in the open fields; hence, "to fatten"; hence) 1. With Acc. of person and Gen. of thing: *To satisfy*, or *fill*, one *with* something.—2. Pass.: *To be satisfied* or *filled*.—Pass.: χορτ-αῖομαι, 1. aor. ἐχορτάσθην, 1. f. χορτασθήσομαι.

χόρτ-ος, ου, m. ("The green thing"; hence) For cattle: 1. *Green food*, *grass*.—2. *The grass*, *sward* [akin to Sans. *harit*, "green"].

χρε-ῖα (dissyll.), ἱας, f. [χρέομαι, another form of χρᾶομαι, "to use"; and in perf. "to want or need" a thing for use] 1. *Want*, *need*.—2. With Gen.: *Want*, or *need*, of something.

χρῆ-μα, μάτος, n. [root χρῆ = χρᾶ in χρᾶομαι, "to use"] ("That which is used"; hence) Plur.: *Goods*, *riches*, *wealth*, *possessions*, etc.

(χρημάτ-ιζω, f. χρηματῖσω,

p. κεχρημάτιστα, 1. aor. ἐχρημάτισα, v. a. [χρῆμα, χρηματ-ος, in force of "business"] "To transact business," etc.—) Pass.: *To receive an answer*, *oracle*, etc.; and, in Gr. Test., *To receive a divine revelation*, etc.—Pass.: (χρηματ-ίζομαι), p. κεχρηματίσμαι, 1. aor. ἐχρηματίσθην.

χρη-στός, στή, στόν, adj. [χρη, a root of χρᾶομαι, "to use"] ("That is to be, or may be, used; useful," etc.; hence) Of things: *Good*, *gentle*, *easy* to bear, etc.

Χρι-στός, στοῦ, m. [χρί-ω, "to anoint"] ("Anointed One") *Christ*.

χρον-ῖω, f. (χρονῖσω and χρον-ῖω, v. n. [χρόν-ος, "time"] ("To spend time"; hence) 1. *To tarry*, *linger*, *delay*.—2. With Inf.: *To delay* to do, etc.

χρόνος, ου, m. *Time*.

χρυσός, οῦ, m. *Gold*.

χωλ-ός, ή, όν, adj. *Lame*, *halt*.—As Subst.: χωλός, οῦ, m. *A lame man* [akin to Sans. root KṢOL, "to be lame"].

χώρα, as, f.: 1. *A place*, or *spot*.—2. *A country*, *land*, *region*, *district*.

χωρ-έω -ῶ, (f. χωρήσω, p. κεχώρηκα), 1. aor. ἐχώρησα, v. n. and a. [χωρ-ος, "a place"] 1. Neut.: *To go*.—2. Act.: ("To have space, or room, for"; hence) *To receive*

a statement, etc.; xix. 11;—  
at xix. 12 supply αὐτόν (= τὸν λόγον) after χωρεῖν and χωρεῖτω.

χωρ-ῖω, f. χωρίσω (and χωρίω), 1. aor. ἐχώρισα, v. n. [χωρ-ίς, "apart, asunder"] *To put apart or asunder; to separate, sever, etc.*

χωρ-ιον, ἰου, n. (dim. only in form) [χῶρ-ος, "a place"] *A place.*

χωρίς, adv.: With Gen.: *Apart from, without.*

ψεύδομαι, (f. ψεύσομαι), 1. aor. ἐψευσάμην, v. mid. [ψεύδ-ος, "falsehood"] *To speak, or utter, a falsehood; to speak falsely; to lie.*

ψευδομαρτυρ-έω -ῶ, f. ψευδομαρτυρήσω, 1. aor. ἐψευδομαρτύρησα, v. n. [ψευδομαρτυρ-ος, "a false witness"] ("To be a ψευδομαρτυρ-ος"; hence) *To bear false witness.*

ψευδομαρτυρ-ία, ἰας, f. [ψευδομαρτυρ-έω, "to bear false witness"] *A bearing false witness, a giving false testimony, false-witness.*

ψεύδ-ο-μάρτυς, μάρτυρος, m. [ψεύδ-ής, "false"; (o) connecting vowel; μάρτυς, "a witness"] *A false witness.*

ψεύδ-ο-προφήτης, προφήτου, m. [ψεύδ-ής, "false"; (o) connecting vowel; προφήτης, "a prophet"] *A false prophet.*

ψευδ-ό-χριστος, χρίστου, m. [ψευδ-ής, "false"; (o) connecting vowel; Χριστός, "Christ"] *A false Christ.*

ψῖχ-ιον, ἰου, n. dim. [ψίχ-, ψιχ-ός, "a crumb"] *A little crumb.*

ψύγῃσομαι, 2. fut. ind. pass. of ψύχω.

ψυχ-ή, ἥς, f. [ψύχ-ω, "to breathe"] ("That which breathes"; hence) 1. *Breath.*—2. *Life.*—3. *A soul.*

(ψύχω, f. ψύξω, 1. aor. ἐψύξα, v. a.: 1. *To make cold.*—2.) Pass.: (ψύχομαι, 1. aor. ἐψύχθην, 1. fut. ψυχθήσομαι, 2. aor. ἐψύχην), 2. fut. ψύχῃσομαι and ψύγῃσομαι, *To be made cold; to grow, or wax, cold.*

ὦ, interj. *O!*

\*Ὠβῆδ, m. indecl. ("Worshipper or Servant") *Obed*; son of Booz or Boaz, grandfather of king David, and an ancestor of Joseph the husband of the Virgin Mary; i. 5.

ᾧδε, adv.: 1. *In this place, here.*—2. *To this place, hither.*

ᾧς, ἰνός, f. ("A throe or pang of childbirth"; hence) *A sorrow, pain, distress, etc.*;—at xiv. 8, in plur., of various kinds of sorrow.

ᾧμοιῶθην, 1. aor. ind. pass. of ᾧμοιῶ.

ᾧμος, ου, m. *A shoulder.*

ᾧρα, as, f.: 1. *A season; a*

*usual, or customary, time for something.*—2. *Time, generally.*—3. *An hour:*—ὥρα τρίτη, *third hour*, i. e. 9 o'clock A.M.; —ὥρα ἕκτη, *sixth hour*, i. e. 12 o'clock, noon;—ὥρα ἑννάτη, *ninth hour*, i. e. 3 o'clock P.M.

ὥρ-αιος, *ala, aion*, adj. [ὥρ-α, "season"] ("Pertaining to ὥρα"; hence) *Of things: Beautiful, graceful, etc.*

ὤρῃσθην, 1. aor. ind. pass. of ὀργίζω.

ὀρχησάμην, 1. aor. ind. of ὀρχέομαι.

ὥς, adv.: 1. *As.*—2. *Like as, just as.*—3. *In what way or manner; how.*—4. With numeral adj.: *About.*—5. *When.*—6. *That.*

\*ὠσαννά, adv. ("Bring safety, I pray"; or, as in English Bible Version of Ps. cxviii. 25, "Save now, I beseech Thee"; in Prayer-book Version, "Help me, now") *Hosanna*; an exclamation or address of entreaty, supplication, etc.

ὥς-αὐτ-ως, adv. [ὥς, "thus"; αὐτ-ός, "self, very"] ("Thus in this very manner"; hence) *Just so, in this very manner; in like manner.*

ὥς-εἰ, adv. [ὥς, "as"; εἰ, "if"] 1. *As if, as it were.*—2. With numerals: *About.*

ὥς-περ, adv. [ὥς, "as"; περ, enclitic particle] *As indeed, even as, just as.*

ὥστε, conj.: 1. *So that:* a. With Indic., to mark a fact. —b. With Inf., to mark a result or effect.—2. With Inf., to mark an intention or intended result: *So as, as for, for the purpose of doing, etc.*

ὠτ-ιον, ἰον, n. (dim. only in form) [ὠς, ὠτ-ός, "an ear"] *An ear.*

ὠφελ-έω -ω, f. ὠφελήσω, (p. ὠφέληκα), 1. aor. ὠφέλησα, v. n. and a. [for ὀφελ-έω; fr. ὀφελ-ος, "help"] 1. Neut.: *To be of help or service; to be of benefit; to profit, avail.*—2.: a. Act.: *To help, aid, assist; to benefit, profit.*—b. Pass.: ὠφελ-έομαι -οῦμαι, (p. ὠφέλημαι), 1. aor. ὠφελήθην, (1. f. ὠφεληθήσομαι), *To be helped, etc.; to receive help or benefit; to be benefited, profited, advantaged;*—at xvi. 26 τί is Acc. of "Respect" after ὠφελεῖται.

ὠφθην, 1. aor. ind. pass. of ὀφάω.



## ADDENDA.

**ἀν-βιβάζω**, 1. aor. **ἀν-εβιβάσα**, v. a. [**ἀν**, "up"; **βιβάζω**, "to make, or cause, to go"] ("To make, or cause, to go up"; hence) Of a drag-net as Object: *To draw, or drag, up on the shore; to land.*

**ἀναβιβάσας**, *ἄσα*, *αν*, P. 1. aor. of **ἀναβιβάζω**.

**ἀν-χωρέω -χωρῶ**, (f. **ἀν-χωρήσω**), 1. aor. **ἀν-εχώρησα** [**ἀν**, "back again"; **χωρέω**, "to go"] *To go back again, retire, withdraw one's self, depart.*

**ἀναχωρήσας**, *ἄσα*, *αν*, P. 1. aor. of **ἀναχωρέω**.

**Ἄρχ-έ-λαός**, *λαόν*, m. [**ἀρχ-ω**, "to command"; (ε) connecting vowel; **λαός**, "the people"] ("Commander of the people") *Archelaus*; a son of Herod the Great. At his father's death (A.D. 4) he received for his share of the kingdom Idumæa, Judæa, Samaria, and the cities on the coast.

**αὐτοῦ**, adv. [adverbial gen. of **αὐτός**, "very"] ("At the very place"; hence) *Here; there.*

**γέννη-σις**, *σεως*, f. [for **γέννα-σις**; fr. **γεννά-ω**, pass. "to be born"; see **γεννάω**, no. 2] ("A being born"; hence) *Birth.*

**γέν-ος**, *εὸς οὖς*, n. [**γεν**, root of **γίνομαι**, "to be born"] ("That which is born"; hence, "a race, family"; hence) *A sort, kind.*

**δεδιωγμένος**, *η, ον*, P. perf. pass. of **δίωκω**.

**δέ-σμη, σμης**, f. [**δέ-ω**, "to bind"] ("A binding";—"that which is bound"; hence) *A bundle.*

**διᾱκάθαραι**, 3. pers. sing. fut. ind. of **διακαθαρίζω**.

**διᾱ-κάθαριζω**, f. (**διᾱ-κάθαρι-σω** and) **διᾱ-κάθαριῶ**, v. a. [**διᾱ**, denoting "completeness"; **κάθαρίζω**, "to cleanse"] *To cleanse thoroughly, etc.*

(**διᾱ-σᾱφ-έω -ῶ**), 1. aor. **δι-εσᾱφ-ησα**, v. a. [**διᾱ**, in "intensive" force; **σᾱφ-ής**, "clear" to the mind] *To make quite clear, to show plainly; to explain, or tell, fully.*

**διώκω**, f. **διώξω** (and **διώξομαι**), 1. aor. **ἐδιώξα**, v. a.: 1. *To pursue or follow after.*—

2. In bad sense: *To persecute.*—Pass.: **διώκομαι**, p. **δεδιωγμαι**, (1. aor. **ἐδιώχθην**), 1. fut. **διωχθήσομαι**.

(**ἔθν-ικός**, *ική, ικόν*, adj. [**ἔθν-ος**, (plur.) "the heathen";

see *ἔθνος*, no. 2] *Of, or belonging to, the heathen; heathen.*—As Subst.:) *ἔθνικός*, οὐ, m. *A heathen man, a heathen, a gentile.*

*ἔθνος*, εἰς οὐς, n.: 1. Sing.: *A nation.*—2. Plur.: with Art.: ("The nations," including all who were not Jews; i. e.) *The Gentiles or Heathen.*

*εἰρήν-ο-ποι-ός*, οὐ, m. [*εἰρήν-η*, "peace"; (ο) connecting vowel; *ποι-έω*, "to make"] *One making, or bringing about, peace; a peace-maker.*

*ἐκχυνόμενος*, η, ον, P. pres. pass. of *ἐκχύνω*, a late collateral form of *ἐκχέω*: *Poured out or forth, shed.*

*ἐνδύ-μα*, μᾶτος, n. [*ἐνδύ-ω*, "to clothe"] ("That which clothes"; hence) *A garment.*

*ἐν-θῦμ-όμαι -οῦμαι*, (f. *ἐν-θῦμ-ήσομαι*), 1. aor. pass. in mid. force *ἐν-ε-θῦμ-ήσθην*, v. mid. [*ἐν*, "in"; *θῦμ-ός*, "mind"] ("To have in mind"; hence) *To think, ponder, meditate, meditate on.*

*ἐνθῦμηθεῖς*, εἶσα, ἐν, P. 1. aor. of *ἐνθῦμέομαι*.

*ἐνθῦμη-σις*, σews, f. [for *ἐνθῦμε-σις*; fr. *ἐνθῦμέ-ομαι*, "to think"] ("A thinking"; hence) *A thought, etc.*

*ἐξώ-τερος*, τέρα, τερον, comp. adj. [*ἐξω*, "on the outside"] ("More, or quite, *ἐξω*"; hence) *Outer.*

*καί*:—in *καί*, no. 1, add:—*καί γάρ*, an elliptical mode of expression where *καί* reiterates, as it were, what has preceded, while *γάρ* assigns the reason of what follows; e. g. *and* (such and such is the case, or I say so) *for*; hence, commonly rendered, *and truly, for indeed, for of a surety.*

*κλίβανος* (another form of *κρίβανος*), ον, m. ("A cooking thing"; hence, "a covered earthen vessel; a pot, or pan," used for baking bread by having embers placed round it; hence) *An oven* [akin to Sans. root *कृष्*, "to cook"].

*κόλα-σις*, σews, f. [for *κόλατ-σις*; fr. *κολᾶζω* (= *κολάτ-ω*), "to punish"] ("A punishing" as an act; hence) *Punishment* inflicted or suffered.

(*κολοβ-όω -ώ*), 1. aor. *ἐκολόβωσα*, v. a. [*κόλοβ-ος*, "docked"] ("To make *κόλοβος*"; hence, "to dock, curtail"; hence) *To shorten* in duration.—Pass.: (*κολοβ-όμαι -οῦμαι*, p. *κεκολόβωμαι*, 1. aor. *ἐκολοβώθην*), 1. fut. *κολοβωθήσομαι*.

*κώ-μη*, μης, f. ("A thing—or place—for lying down or sleeping"; hence) *A village*, as a dwelling-place [akin to Sans. root *कृ*, "to lie down, to sleep"].

*κάνωψ*, ωπος, m. *A gnat.*

(**λά-τεμ-έω -ώ**), 1. aor. **ἐλατόμῃσα**, v. a. [for **λά-τεμ-έω**; fr. **λᾱς**, **λα-ός**, "a stone"; **τεμ**, a root of **τέμ-νω**, "to cut"] ("To cut stone"; hence) *To hew, or quarry; to make by hewing.*

**λάχ-ἄνον, ἄνου** (mostly plur., always so in Gr. Test.), n. [**λαχ-αίνω**, "to dig"] ("The dug thing or things"; i. e. the thing or things cultivated by digging, as opposed to things growing wild; hence) *Garden-plants, vegetables, herbs.*

**Λεββαίος, ου**; see **Θαδδαῖος**.

**μεθερμηνεύόμενος, η, ον**, P. pres. pass. of **μεθερμηνεύω**.

(**μεθ-ερμηνεύω**, v. a. [**μεθ** (see **μετά**), denoting "change"; **ερμηνεύω**, "to interpret"] ("To interpret by changing" into another language; hence) *To explain; to translate.*—Pass.: **μεθ-ερμηνεύομαι**.

**μεῖζον**, comp. adv. [adverbial neut. of **μείζων**, "greater"] *In a greater degree, etc.; more, the more*; **xx. 31.**

**μεμιγμένος, η, ον**, P. perf. pass. of **μίγνυμι**.

(**μίγ-νῦμι** and **μιγνύω**, f. **μίξω**, p. **μέμιχα**), 1. aor. **έμιξα**, v. a. *To mix, mingle.*—Pass.: (**μιγ-νῦμαι**), p. **μέμιγμαι**, (1. aor. **έμίχθην**, 1. fut. **μιχθήσομαι**).

**μνηστευθείς, είσα, έν**, P. 1. aor. pass. of **μνηστεύω**.

**μνηστ-εύω**, f. **μνηστεύσω**,

*St. Matt.*

p. **μεμνήστευκα**, v. a. [**μνηστ-ύς**, "a wooing"] Of a parent: ("To allow **μνηστύς** 'to a man; hence) *To promise in marriage, to betroth.*—Pass.: (**μνηστ-εύομαι**), p. **μεμνήστευμαι** and **έμνήστευμαι**, 1. aor. **έμνηστεύθην**.

**οίν-ο-πό-της, του**, m. [**οίν-ος**, (uncontr. gen.) **οίνο-ος**, "wine"; **πο**, a root of **πίνω**, "to drink"] ("One who drinks wine"; hence, with accessory notion of excess) *A wine-bibber.*

**πάντ-οτε**, adv. [**πᾶς**, **παντ-ός**, "all"] *Always, at all times.*

**παράδειγματ-ίζω**, 1. aor. **παρεδειγματίσα**, v. a. [**παράδειγμα**, **παράδειγματ-ος**, "an example," i. e. a lesson to others] *To make an example of a person; to expose a person to public ignominy.*

**πεπλάνημένος, η, ον**, P. perf. pass. of **πλάνδω**.

**πλάν-άω -ώ**; add at end: — 2. Pass.: **πλάν-άομαι -ώμαι**, p. **πεπλάνημαι**, 1. aor. **έπλάνηθην**, 1. fut. **πλάνηθήσομαι**: a. *To wander, go astray.*—b. *To be led astray, to be deceived, to err, etc.*

**πλάνηθῃ**, 3. pers. sing. 1. aor. subj. pass. of **πλάνδω**.

**πλάνώμενος, η, ον**, contr. part. pres. pass. of **πλάνδω**.

**πλή-ρης**, **res**, adj. *Filled,*

*full* [akin to Sans. root *PRĀ*, "to fill"].

**προσ-φωνέω -φωνῶ**, (f. *προσ-φωνήσω*), 1. aor. *προσ-εφώνησα*, v. n. [*πρός*, "to"; *φωνέω*, "to speak"] With Dat. of person: *To speak to, address, call out to.*

**προσφωνῶν**, οὔσα, οὖν, contr. part. pres. of *προσφωνέω*:—dat. plur. *προσφωνοῦσι*, xi. 16.

**πτῶ-μα**, μάτος, n. [*πτω*, a root of *πίπτω*, "to fall" in battle, etc.] ("That which falls" in battle, etc.; hence) *A dead body, corpse*;—cf. Lat. *cad-aver*, fr. *cad-o*.

**ῥηθéis**, εἶσα, ἐν, P. 1. aor. pass. of *εἶρω*.

**σαλπίζω**, f. *σαλπῖσω* (and *σαλπίγξω*), 1. aor. *ἐσάλπισα* (and *ἐσάλπιγξα*), v. n. *To sound, or blow, the trumpet.*

**σκληρο-καρδία**, καρδίας, f. [*σκληρός*, (uncontr. gen.) *σκληρό-ος*, "hard"; *καρδία*, "heart," in the sense of "feeling or mind"] ("A hard heart"; i. e.) *Hardness of heart, etc.*

**σφόδρ-α**, adv. [adverbial neut. plur. of *σφοδρ-ός*, "excessive"] *Excessively, exceedingly, very greatly.*

**ὕστερ-έω -ῶ**, (f. *ὕστερήσω*), p. *ὕστέρηκα*, 1. aor. *ὕστέρησα*,

v. n. [*ὕστερ-οι*, "behind, latter"] ("To be *ὕστερος*"; hence, "to be behind or behindhand"; hence) *To fall, or come, short; to be lacking or wanting*;—at xix. 20 folld. by τί as Acc. of "Respect."

**φυλακτήριον**, ον, n. [*φυλακτήριος*, "serving as a safeguard"] ("The thing serving as a safeguard"; i. e.) Among the Jews: *A phylactery*; a strip of parchment on which were written four passages of Scripture; viz., Exod. xiii. 2—10; 11—17; Deut. vi. 4—9; 18—22; and which was worn sometimes on the left arm, and sometimes on the forehead. It derived its name either from its tending to keep the Law in remembrance, or from its use as "an amulet or charm";—a meaning attaching to the word in profane writers.

**χρήζω**, (f. *χρήσω*), v. n. [probably for *χρεῖ-ζω*; fr. *χρεῖ-α*, "need"] With Gen.: *To need, want, have need of.*

**ψυχρόν**, οὔ, n.; see *ψυχρός*. **ψυχ-ρός**, ρά, ρόν, adj. [*ψύχω*, "to make cold"] ("Made cold"; hence) *Cold*.—As Subst.: **ψυχρόν**, οὔ (sc. *ὕδωρ*), n. *Cold water.*

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